

THE RITE OF SODOMY

**HOMOSEXUALITY
AND THE
ROMAN
CATHOLIC CHURCH**

**VOLUME IV
THE HOMOSEXUAL
NETWORK IN THE
AMERICAN HIERARCHY
AND RELIGIOUS ORDERS**

RANDY ENGEL

of Sodomy

volume iv

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volume iv

The Homosexual Network in the American Hierarchy and Religious Orders

Randy Engel

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Dedication

To Our Lady of Fatima **INTRODUCTION**

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VOLUME

IV

The Homosexual Network in the American Hierarchy and Religious Orders

Volume IV on the homosexualization of the American hierarchy and the diocesan priesthood and religious life opens with a relatively short Chapter 13 on the nature and function of the clerical homosexual network in AmChurch. The chapter includes an examination of the American and international homosexual communications network known as St. Sebastian’s Angels, and the 1961 Instruction, *Religiosorum institutio* On the Careful Selection and Training of Candidates for the States of Perfection and Sacred Orders, which, if enforced by Rome and implemented by bishops and religious superiors, would have rendered the question of a St. Sebastian’s Angels clerical network moot.

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Obviously, homosexual networks flourish where the bishop himself is a homosexual as was the case with the Archdiocese of Boston under Cardinal O'Connell and the Archdiocese of New York under Cardinal Spellman. This holds true for smaller dioceses also such as Brooklyn under Bishop Francis Mugavero, Springfield under Bishop Christopher Weldon, and Worcester under Bishop John Wright.

Chapter 14 begins where the O'Connell-Spellman legacy leaves off. It provides a detailed study of additional profiles of homosexual bishops within the American hierarchy, some of whom are deceased, and how their vice influenced their own diocese as well as the overall clerical homosexual network within AmChurch. The list of homosexual American bishops presented in this book is not by any means complete, but it is sufficient to demonstrate how deeply ingrained the homosexual network is in the American hierarchy.

Chapter 15 examines the career of homosexual Joseph Cardinal Bernardin and the unique role he played in the homosexualization of AmChurch.

Chapter 16 on homosexuality in Religious Orders in the United States singles out six institutes for study—the Franciscans, the Jesuits, the Dominicans, the Society of St. John, the Legionaries of Christ and the Salvatorians.

The segment on the Society of St. John enables us to explore how homosexual clergy can exploit seemingly “traditional” religious orders. In contrast, the investigation of the Society of the Divine Savior (Salvatorians) permits us to view the homosexual colonization process of a “liberal” and highly secularized religious order.

The study of the Salvatorians is of particular importance because it shows how one or two homosexual leaders with the cooperation of a small group of sympathizers can take over and ultimately control an entire order, especially when they are backed by the Society's superiors in Rome.

Chapter 17 on New Ways Ministry highlights the extraordinary careers of homosexual political activists Sister Jeannine Gramick and Father Robert Nugent, and brings together all aspects of the Homosexual Collective in AmChurch including the role of the American bishops and the National Conference of Catholic Bishops in supporting and promoting New Ways and its founders.

In this final segment on the operations of New Ways, we can see how

homosexual diocesan and order priests and bishops and fellow travelers work together to undermine the Catholic priesthood and religious life and the doctrines and moral teachings of the Roman Catholic Church. It also confirms the total ineptitude of the Holy See in dealing with the Homosexual Collective that exists within the Church today.

THE HOMOSEXUAL COLLECTIVE

Chapter 13

The Growth of the Homosexual Network in AmChurch

The Logic of Networking

Networks do not come about by spontaneous combustion. They are not woven out of thin air. They are living entities that once created must be directed and managed in order to survive or else they die. Networking is especially crucial where one of the objects is subversion as is the case with the homosexual colonization of the Roman Catholic Church. Once a priest or religious, whatever his rank, enters and attaches himself to a homosexual network it is often difficult, if not impossible, for him to free himself from it completely. As in the secular world, defection is frowned upon.

Although there are many different types of homosexual networks in AmChurch, they all have as their primary function, the provision of sexual partners for homosexual/pederast clergy in an atmosphere of relative safety from the law—both secular and ecclesiastical.

These clerical networks perform other tasks as well. They can be used as a tool for the recruitment of new members. Homosexual networks can assist in damage control when one of their members has been uncovered.

Homosexual networks can provide access to power and open the doors to advancement within AmChurch and the Vatican. Network connections can be used to get a promising homosexual seminarian into the North American College in Rome, an important stepping stone for ecclesiastical advancement. They can also place an ambitious, upward-bound homosexual cleric in a strategic position in one of the many bureaucracies of the U.S. Conference of Catholic Bishops in Washington, D.C. It is no coincidence that many homosexual bishops have strong connections to the NCCB/USCC and its successor, the USCCB.

Timetable

In terms of establishing a timetable for the emergence of the Homosexual

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Network in AmChurch, we know from the previous chapter on the Spellman and O'Connell legacies that an informal homosexual network existed in AmChurch shortly after the turn of the 20th century.

By 1982, when Father Enrique Rueda published his groundbreaking work, *The Homosexual Network*, the network was fully operative and functioning at the highest ecclesiastical levels in AmChurch.

Interestingly, in December 1980, two years before the Rueda book appeared, Oblate priest Richard Wagner outed the clerical homosexual network in AmChurch in his doctoral dissertation, *Gay Catholic Priests: A Study of Cognitive and Affective Dissonance*, for the Institute for Advanced Study of Human Sexuality in San Francisco.¹ In his highly publicized report Fr. Wagner stated:

The gathering of the sample of fifty gay Catholic priests was the most difficult part of the process. The circumstances which mitigate against the participation of gay lay people in studies of their sexual attitudes and behaviors were considerably compounded in this study of gay priests. The fear of disclosure, possible reprisals, ambivalent attitudes, and feelings of guilt were some of the concerns that stood in the way. In fact only one thing made the process possible. The gay priest, like any marginal personality, needs a support system. There is an informal network of gay priests operative in just about every section of the country. It is this network that was utilized in the recruitment of respondents.²

In the late 1980s, Chicago priest-sociologist-writer Fr. Andrew Greeley openly discussed the existence of a nation-wide network of homosexual Catholic clergy and the existence of "lavender houses" in some diocesan rectories that operated with a minimum of official intervention by the Ordinaries.³

In *Furthermore! Memories of a Parish Priest*, Greeley referred back to the paperback edition of another of his books, *Confessions of a Parish Priest*, in which he reported the existence of a Chicago-based "ring of predators."⁴ He said that there was no evidence against them because no one has complained against them and none of their fellow priests have denounced them.⁵ In the accompanying footnote Greeley warned:

They are a dangerous group. There is reason to believe that they are responsible for at least one murder and may perhaps have been involved in

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the murder of the murderer. Am I afraid of them? Not particularly. They know that I have in safekeeping information that would implicate them. I am more of a threat to them dead than alive.”⁶

Greeley was referring to the murder of an acquaintance of his, Francis E. Pellegrini, a Southside choirmaster.

Pellegrini was part of the Chicago pederast network and had thoughts of defecting when he was murdered, and then his alleged murderer was murdered.⁷

Greeley made a critical observation when he pointed out that those clerics who have been removed for crimes of pederasty were generally loners who operated outside of the protection of the network and who lacked the skills to cover their tracks. “The ring is much more clever. Perhaps they always will be. But should they slip, should they get caught, the previous scandals will seem trivial,” Greeley said. “Others like them still flourish around the country,” he concluded.⁸

Greeley’s perspective on homosexual networks within AmChurch is that of an outsider.

With the discovery of St. Sebastian’s Angels, however, Catholics gained a rare opportunity to view a clerical homosexual network from the inside.

St. Sebastian’s Angels Network

Non-homosexual laymen normally have no vehicle by which they can gain access to the inner sanctum of a clerical homosexual network.

It was a stroke of good luck, therefore, when in the fall of 1999, Steve Brady, President of Roman Catholic Faithful (RCF) was alerted to the existence of an email list/chat room for homosexual priests and brothers, and a separate but complimentary site called St. Sebastian’s Angels.⁹

Brady drew this writer’s attention to the sites that proved to be easily accessible—no password needed.

The entry page to St. Sebastian’s Angels featured an ejaculating penis. There was a ton of lewd emails and photos of priests and their friends in various stages of clerical dress and undress.

St. Sebastian’s Angels was ostensibly organized to foster the following objective:

This is a support group for Gay Religious Brothers and Clergy of the Roman Catholic Church. It seeks to be an area where men in orders and/or vows can share their lives and talk about their problems, concerns, joys and sorrows. It

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also seeks to be that place of spiritual as well as relational friendships. It understands that the Roman Catholic Church is struggling with the issue of homosexuality and the teachings of Christ as understood by the Roman Catholic Church. This list does not engage in this topic unless it is a personal issue for one of the members of the list. It does encourage the Roman Catholic Church to seek the “sensus fidelium” in an ongoing and open discussion and a prayerful consideration of all Roman Catholics in this necessary and important topic.¹⁰

After confirming the details of the website, Mr. Brady contacted the Papal Nuncio in Washington, D.C. and five U.S. prelates — Cardinals Francis George of Chicago, Anthony Bevilacqua of Philadelphia, James Hickey of Washington, D.C., John O’Connor of New York and Bernard Law of Boston. None of these prelates expressed an interest in closing down the site.

Brady then went public with his discovery in January 2000, and sample materials from St. Sebastian’s Angels were posted on the RCF website and sent to the superiors of those priests and brothers who could be identified.¹¹

As of December 21, 1999, there were 53 registered members in the group. The entry page included a warning that the materials were suitable for “adults only,” an indication of the nature and direction of the website. There was also a picture of Saint Sebastian, soldier and martyr, pierced by arrows. St. Sebastian has become a popular icon for Catholic homosexual clergy.

Angels Without Halos

When Steve Brady made his initial contact with St. Sebastian’s Angels in the fall of 1999, the webmaster was Fr. John Harris, pastor of Our Lady of the Rosary in Sabattus, Maine in the Diocese of Portland under Bishop Joseph Gerry. Harris had placed photos of some of the members on the email list making the identification of some members possible.

A former parishioner described Harris as a “fun guy.”¹² The priest wore an earring in one ear and drove a sports car. He was also an active homosexual. From 1984, the year of his ordination, until 2003, Harris served in five different parishes in the Portland area.

In one of Harris’ many emails that graced the St. Sebastian’s Angels site, the priest said, “I really don’t think God cares that much if I suck on your finger or I suck on your cock. He has better things to do.”¹³

In early 2000, after Bishop Gerry was informed of Harris’ role on the

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website, he pulled the pastor from his parish and sent him to an undisclosed retreat facility, believed to be the St. Luke Institute in Maryland where Harris was asked to discern his future as a Catholic priest. Gerry also ordered Harris to shut down the St. Sebastian's Angels operation. Harris ignored the order.

When Harris returned from his leave of absence with a recommendation from St. Luke's that he be reinstated, Bishop Gerry awarded him a plum assignment at Our Lady of the Lakes in Oquossoc, a village in the town of Rangley. Gerry said Harris deserved another chance.

In early August of 2003, just when the controversy appeared to be fading away, Harris told his parishioners at Mass that he was taking a "voluntary leave" from the priesthood to return to school to study science. In reality, a sexual misconduct charge had surfaced against Harris. The diocese had not yet completed its investigation when Harris debarked for parts unknown.

The allegation was made by a former parishioner of Sacred Heart Parish where Harris had served in the early 1980s. The whistle-blower reported that the priest was seen swimming, boating, and sitting in a hot tub nude with teenage boys at a private (non-Catholic) youth camp in Waterford, Maine. Harris was also photographed with a nude male minor during the same time period. The allegations did not include any report of actual sexual contact between the boys and Harris. Although the information was provided to the Attorney General, the District Attorney, the Department of Human Services and the Diocesan Review Board, the statute of limitations made any prosecution of Fr. Harris highly unlikely.

As of September 2003, the Diocese of Portland has kept Father Harris' whereabouts secret. He remains on a leave of absence. The priest's final disposition is yet to be determined.¹⁴

In addition to Harris, Bishop Gerry also had to deal with two other St. Sebastian's Angels from the Portland Diocese—Father Normand Richard and Father Antonin Caron.

In late September 1999, Father Richard posted an interesting mailing on the subject of the use and misuse of the Sacrament of Confession:

As I begin reading the emails on Confessions and the need to confess after one has been intimate with a man...big deal right? This reminds me of an incident years ago. I had gone to confession to a neighboring priest. Of course, I felt comfortable confessing to him because he had made a pass at

me. While in confession he asked me who was that guy because he would like to have sex with him. I thought this was interesting at the time. I never gave him the name.¹⁵

Father Richard, pastor of Holy Family Catholic Church in Old Town, had a previous blot against his record stemming from a homosexual affair with a transitional deacon who was studying for the priesthood under Richard's guidance.¹⁶ Richard was sent away for treatment. Although he was reported to have been disciplined by Bishop Gerry in early 2000 when his connection to the website was revealed, Richard was not suspended. When Richard apologized to his parishioners they gave him a standing ovation.

Fr. Antonin Caron was the third known member of St. Sebastian's Angels from the Portland Diocese. Bishop Gerry stripped him of his faculties to administer the sacraments, but the diocese has released no further details about his case.¹⁷

Father James Mott from San Diego

Father James Mott, another St. Sebastian's Angel, was pastor of St. Patrick's Church in San Diego.

Prior to his posting at St. Patrick's, Mott, was a religious superior in the Augustinian Order where he served as Vocations Director for 12 years and Provincial for eight of those years. During this time he said he encouraged homosexual priests to join his order.

Father Mott was active in the San Diego Diocese's AIDS ministry and served as a facilitator for a homosexual support group that met at Santa Sophia Church in Spring Valley.¹⁸ The pastor of Santa Sophia, Rev. Michael Ratajczak, is well known for his "gay" sympathies.¹⁹

Father Mott also served on the Board of Directors of Communication Ministry, Inc., publishers of *Communication*, an underground newsletter for homosexual clergy and religious.

He was politically active in San Diego's "gay" community and was a signatory to a 1999 letter of support for Fr. Robert Nugent and Sr. Jeannine Gramick when the Vatican finally came down on New Ways Ministry. When Mott "came out" in the early 1990s, he publicly praised his giftedness of being gay.²⁰ He led an active homosexual sex life and on his days off was known to patronize the "gay" section of Black's Beach, San Diego's renowned nude beach and cruising area. On Sunday evenings he usually attended a Dignity service in San Diego.

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Bishop Robert Brom removed Father Mott as pastor of St. Patrick's after the Saint Sebastian's Angels website was publicly exposed. There are currently at least four recognized "gay" parishes in San Diego operating under Bishop Brom.²¹

Father Cliff Garner "I'm no chicken hawk ...but"

Homosexual priest Father Cliff Garner was serving as assistant pastor at St. Pius X Parish in the Diocese of Dallas when his name broke into print as a member of St. Sebastian's Angels.

A Texas native, Garner converted to Catholicism at the age of 18 and served as a chaplain in the U.S. Marine Corps before being ordained by Bishop Charles Grahmann in 1999.

Bishop Grahmann, the reader may recall, was the Ordinary of Dallas who protected the notorious serial predator Father Rudy Kos for years from prosecution by Texas authorities.

Garner had been ordained a priest only a few months before he began posting messages about his life as a gay priest on St. Sebastian's Angels website.

In one of his messages to the group, Garner described his sexual preference for young Hispanic men:

I must say that although I am no chicken hawk, there are some really cute guys around the country. I did, however, share a room with one of our youth ministers here in Dallas—and is he cute! He's no Ricky Martin—but he is Hispanic and we got along—wonderfully! It was almost like we were meant to be together. I do have a very special place in my heart for those Latin blooded ones!²²

In April 2000, Bishop Joseph Galante, Coadjutor Bishop of Dallas and later Bishop of Camden, N.J., ordered Garner to extricate himself from the Saint Sebastian's Angels, but never bothered to follow up to see if the priest had obeyed his command. In fact, Garner had not. He simply changed his email address and continued to post messages as before.

On December 2002, three years after Garner's public exposure as a Saint Sebastian's Angels devotee, the priest was sent to an undisclosed location for "intense counseling" and treatment.²³ During this interim period, Bishop Galante concelebrated Mass with Garner, an action that was viewed by many observers as a sign of support for the "gay" priest. Galante, a canon lawyer,

was a member of the USCCB Ad Hoc Committee on Sexual Abuse.

Msgr. Lawrence Prichard, pastor of Pope Pius X Church, lamented what he termed the “hate” and “vengeance” that was expressed by his parishioners after Garner’s statement concerning his hankering for young Hispanics was made public.²⁴ Pastor Prichard seemed unimpressed by the fact that Garner used the parish pulpit to try and convince parishioners that the Bible does not condemn sodomy as a sin.

In the end, Garner returned to the diocese and the whole matter was forgotten. Bishop Galante capitulated to the Homosexual Collective and confessed that he was embarrassed to have acted upon the information on St. Sebastian’s Angels, which he received from Roman Catholic Faithful.

Bishop Galante made no effort to remove Rev. Art Mallinson, another Saint Sebastian intriguer, who was pastor of St. Francis of Assisi Parish in Lancaster, Texas. Galante claimed that neither Garner nor Mallinson were abusing minors. He said the pope had told him it was all right to return the unchaste perverts to their former parishes.

Father William Auth—An American Religious in Mexico Many of the email postings on the St. Sebastian’s Angels website provided important insights into the lives of active homosexual priests.

Father William Auth, a priest of the Oblates of St. Francis de Sales working in the Yucatan in Mexico wrote: “...the Yucatan is so catholic they just go into severe guilt when they even think of doing it with a priest—so I watch myself here and look forward to two or three relationships I have in the states—some sexual some not—where I can be myself and share my life fully...”²⁵ Auth said he lived for his summers in Michigan. At the age of 57, the priest said he had not given up on finding “that special person.”²⁶

One of the pictures Father Auth posted on the website was a photo of him and a 12-year-old boy who he said was not his “current lover.” The boy was his guide to a new “dig” in Ek Balan.²⁷ The cavalier attitude of Auth and other St. Sebastian’s Angels toward man-boy sex is indicative of the pro-pederast sentiments that dominate the Homosexual Collective.

Father Auth is the founder and President of Maya Indian Missions, Inc., a tax-deductible “charity.”²⁸ According to RCF, the charity has a \$1 million financial portfolio of cash, stocks and bonds.²⁹ Auth traveled widely and maintained a lakeside vacation home in Michigan.

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After RCF exposed Auth's participation in St. Sebastian's Angels, Bishop Stephen E. Blair, the Ordinary of the Diocese of Stockton, California forbade the priest from exercising any priestly function in his diocese and prohibited him from conducting any fund-raising programs for Maya Indian Missions, Inc.

However, Auth's superiors at the Toledo-Detroit Province of the Oblates of St. Francis de Sales have, as yet, taken no disciplinary action against the priest.³⁰

Bishop Reginald Cawcutt— The Star of St. Sebastian's Angels

The highest ranking known member of St. Sebastian's Angels and one of its most prolific correspondents was Reginald Cawcutt, Auxiliary Bishop of Cape Town, South Africa.

Born in Rugby, Cape Town on October 25, 1938, young Cawcutt was educated at the Christian Brother's College in Green Point and received his seminary training at St. John Vianney Seminary in Pretoria. He was ordained by Owen Cardinal McCann in St. Mary's Cathedral in Cape Town at the unusually young age of 23 on July 9, 1962. After ordination he served as chaplain to deaf children for six years and a Navy chaplain for sixteen years.³¹

Cawcutt admitted that, as a priest, he was not intellectually or theologically gifted. Nevertheless, he managed to get himself noticed by Archbishop Stephen Naidoo of Cape Town who gave him a job at the Chancery in addition to regular parish work.³²

On August 26, 1992, Cawcutt was ordained an Auxiliary Bishop of the Metropolitan Province of Cape Town by Archbishop Lawrence Patrick Henry.

The symbols on the Bishop Cawcutt's Coat-of-Arms include a horse that represents his roots in a horse racing family and a sailing ship that commemorates his Naval chaplaincy. Coincidentally, the Greek letters *chi* and *rho*, the first two letters in Christos, which are emblazoned on the ship's mainsail, are also used in the logo of the Universal Fellowship of Metropolitan Community Churches, a loose confederation of homosexual churches that Cawcutt promotes.

According to Cawcutt, up until his consecration as bishop in 1992, he

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remained a closeted homosexual.

About a year later, he said, he “came out” to his close friends and associates and began to act out his homosexual fantasies. By his own admission, he patronized gay bars, hosted holiday fetes and nude swimming parties in his pool for gay clergy; ordained other homosexuals into the Catholic priesthood; encouraged homosexual clergy outside South Africa to join the “gay friendly” Archdiocese of Cape Town; openly endorsed Dignity; and maintained contact with the local Metropolitan Community Church. Rather than leave the priesthood, Cawcutt said he made the decision to work from within the ecclesiastical system to encourage the acceptance of “gays” in the Church including a “gay” clergy. His key leadership position within the Southern African Catholic Bishops’ Conference (SABC) and his position as head liaison for the SABC’s National Catholic AIDS Office facilitated these objectives.

In March 1998, Bishop Cawcutt called upon the SABC not to oppose legislation legalizing “gay marriages.” His recommendation to his fellow South African bishops was carried on the front page of the diocesan paper *The Southern Cross*. “Gay people endure outrageous discrimination from both the church and state. They are despised and indeed regarded as some lower form of humanity,” Cawcutt said. By depriving homosexuals of the right to marry, Cawcutt added, they are deprived of many legal benefits enjoyed by “marriage partners,” such as “pension funds, insurance, ownership of property, commercial concessions, visiting rights in hospitals...”³³

Following the publication of Cawcutt’s public statement, Father Emil Blaser, the spin-doctor for the SABC stated that the bishops “ultimately ...will take an orthodox line,” but apparently they were in no hurry to refute Bishop Cawcutt’s arguments. Indeed, Blaser told *The Cape Times* that Cawcutt’s call was in line with the church’s “New Catechism,” which stresses compassion and sensitivity above censure. “The New Catechism teaches that gay people be treated as full members of the church, deserving of dignity and respect, and that nothing should be done to exclude them,” Blaser said.³⁴

When the controversy over bishop’s participation in St. Sebastian’s Angels became public in South Africa, Cawcutt defended his participation in the group as part of his AIDS ministry. He later changed his story and said he was invited to join the group by an Australian priest, an indication that by 1999 Cawcutt had linked up with fellow Roman Catholic homosexual priests

from different parts of the world. This is not unusual as Cawcutt was a seasoned traveler and had visited the United States, Rome, Paris and England.

Despite the silver background that appears on Bishop Cawcutt's Coat of Arms that symbolizes "the purity brought into the lives of the faithful by Christ, his apostles and their successors the bishops, acting as vessels of divine grace," Cawcutt's emails were among the most salacious and blasphemous to appear on the Sebastian's Angels' website.³⁵

Hi guys ... Companions? I got a few—two dogs a cat and sum tropical fish—UGH!!! Do the boys in the Vat have companions? cum cum now boys—I just cannot believe they don't. with all those cute secretaries around? how else do they survive. I was at a meeting in Namibia a few yers ago addressed by that idiot Trujillo (boss of the family dept) and heard him screaming about gays — you should have seen his secretary! Holy God, ... we praise thy name!!!! Indeed if I could find a secretary like that I would praise His name all day long!

Oh— I had a letter from THEM yesterday — thanking me for my latest explanation of my stand—this time I was asked by the nuncio at my private inquisition a few months ago — to write to one of them whom I know (Zago—former OMI general—and a good guy—the one who got that poor old Sri Lankan unexcommunicated within a year). I stretched the truth as much as I possible could in my letter and he wrote back a very personal note saying he had passed my letter on to THEM and hoped that this would now be the end of the matter—so do I, but I doubt it. Shit, Martin 0—wot you doing over there—can't you slip in a few drops of poison somewhere or other?³⁶

On the subject of Joseph Cardinal Ratzinger, Prefect of Congregation for the Doctrine of the Faith, Cawcutt suggested:

Hi guys —kill him? pray for him? why not just fuck him??? any volunteers—ugh!!! Martin, you told us ages ago about the possibility of a letter from him—can YOU give us any update? Certainly bishops of the world have not yet received anything like this—certainly not anything to do with gay students or whatever. I do not see how he can possibly do this—but... If he does, lemme repeat my statement earlier—that I will cause lotsa shit for him and the Vatican. And that is a promise MY intention would be simply to ask the question what he intends doing with those priests, bishops (possibly "like me") and cardinals (and I might as well put in popes) who are gay. That

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should cause shit enough. be assured dear reverend gentleman I shall let you know the day any such outrageous letter reaches the desks of the ordinaries of the world.³⁷

The reader will note that Cawcutt repeats an earlier threat that if Ratzinger gives him any flack he will remind the cardinal (and presumably the world) of all the priests, bishops, cardinals and popes who are or were “gay.”

A couple of weeks later Cawcutt wrote:

Hi guys—Sorry to have been so silent lately—was on retreat for a week—done by Keith Clarke OFMcap — a really super down to earth humble human guy—from USA of course!—he has written a few books on celibacy and sexuality. Then this week we have a three day regional bishops meeting—holy hell—these things never end—like John said—fuck the bishops! Yeah I seem to be allergic to them or summing!³⁸

The bishop’s “retreat” apparently did not have the desired effect. Bishop Cawcutt has publicly and repeatedly insisted that he supports celibacy, but the following email makes him a liar:

Cliff—you raise two very important topics—courage (a load of shit—as far as I am concerned) and the matter of celibacy. Yeah.... I was at a diaconate ordination last night—where they pledged this thing yet again. Hey guys, cum on, it is not JUST a thing not to marry—let’s not fool ourselves—I do think I need more convincing than that. Of course I am not in favour of celibacy—but lemme hear some more serious justification. OK—call ourselves prophets or summing—trying out the new way—but ...However, having said that let me not be a prophet of doom either. Since this is not the confessional I don’t have to be really honest either!!!³⁹

...I have been going to a therapist forever—and would not have survived if I had not gone to one. He gave me more guts to accept myself than any pious crap even a spiritual director could have done—hope that does not offend anyone—but mabbe I was a tougher nut to crack...⁴⁰

When Bishop Cawcutt began to post nude photos of fellow homosexual clergy, Father Jurgens, a young homosexual priest that Cawcutt ordained in 1998, warned him not to do it.

“Jurgs” studied for the priesthood with the Benedictines at St. Joseph’s Theological Institute in Cedara, near Pietermaritzburg, but decided he would

do better as a diocesan priest in the “gay friendly” Archdiocese of Cape Town.

In one of the messages he posted on the St. Sebastian website, Jurgs confessed that when he goes into gay bars he usually does not wear his collar.⁴¹ He did not mention that in recent years “gay” bars in South Africa have become scenes of incredible violence including gangland slayings.⁴²

Jurgs said he tried to support gay issues. He also commented on the “dying papacy” and “Uncle Rat,” (Joseph Cardinal Ratzinger).⁴³ According to Bishop Cawcutt, when Jurgs cooked Christmas dinner for Cawcutt’s gay clerical guests, the young priest lamented that “all I got to stuff was a turkey.”⁴⁴ Poor boy—no sodomy on Christ’s birthday.

Catholic Media—Kill the Messenger

Catholic News Service (CNS) the official voice of the U.S. Conference of Catholic Bishops and the primary source of Catholic news for all diocesan papers throughout the United States did not report on the St. Sebastian’s Angels website until April 5, 2000.

In a relatively short article on St. Sebastian’s Angels, CNS veteran reporter Jerry Filteau quoted Bishop Cawcutt’s charge that Steve Brady of RCF had “illegally” tapped into the “confidential” and “private” newsgroup, but he made no attempt to contact Brady to give him an opportunity to set the record straight.

Filteau also quoted Sydney Duval, the official spokesman for the Archdiocese of Cape Town who repeated Cawcutt’s condemnation of Brady’s actions. Duval identified St. Sebastian’s Angels as “an interactive counseling service” and said that Brady was guilty of “despicable snooping” and “eavesdropping on confidential material, betraying, judging and damaging the victim and then rehashing their dark discoveries for public consumption.”⁴⁵

The CNS report did state that the St. Sebastian website contained “sexually explicit material,” but a casual reader would never have suspected that depravity of the content of the newsgroup messages written by “gay” Roman Catholic priests, religious and brothers.

The Southern Cross, Cape Town’s diocesan paper quickly came to the defense of its auxiliary bishop.

In a March 19, 2000, article titled, “Bigotry is an affront to our faith,” managing editor Gunther Simmermacher claimed that Cawcutt was simply exercising his pastoral “ministry” by participating in the “internet forum on homosexuality,” and he lashed out at Steve Brady of RCF for attempting to destroy “this fundamentally good man.”⁴⁶

Simmermacher excused himself from rendering a judgment about the content of the St. Sebastian’s Angels website including the lurid emails and pornographic photographs of nude males posted by Cawcutt, on the basis that he did not have a degree in canon law and therefore was not competent to evaluate Bishop Cawcutt’s pronouncements. Since Rome had not sent the bishop into exile nor publicly censured him, Simmermacher concluded that there was no real case against Cawcutt.⁴⁷

Bishop Cawcutt Resigns From Office

In the summer of 2000, the Papal Nuncio in Pretoria notified Bishop Cawcutt that he was to report to Cardinal Ratzinger in Rome.

Upon his arrival at the Vatican, Bishop Cawcutt met with Cardinal Ratzinger’s second-in-command and was reportedly “disciplined.”⁴⁸

However, when the Cape Town auxiliary returned home, he merely picked up where he left off. The South African hierarchy, as a demonstration of its support, made Cawcutt the official spokesman for the Bishops’ Conference and Cawcutt continued to use the SABC-sponsored AIDS ministry to push for condom efficiency by all Africans, “gay or straight, or whatever...”⁴⁹

On July 17, 2002, under pressure from Rome, Cawcutt “voluntarily” resigned his office. Pope John Paul II immediately accepted his resignation. Cawcutt, however, was not defrocked and he retains the title Auxiliary Bishop Emeritus of Cape Town.

As part of his farewell message, Cawcutt said, “I will continue serving the Good Lord with a lower profile.”⁵⁰ As of January 2004, “Bishop Cawcutt” is serving as a parish priest at St. Patrick’s Church in Mowbray.⁵¹

The St. Sebastian’s Angels website has been moved off the public Internet to a private site that requires a password.

American Hierarchy Denies Existence of A Clerical Homosexual Network

On April 23–24, 2002, Pope John Paul II called an Extraordinary Meeting of American Cardinals in Rome to discuss the clerical sexual abuse problem in

the United States. Bishop Wilton Gregory, President of the USCCB, was also in attendance.

A press conference at the Vatican Press Office was held on the evening of the close of the two-day session with the Holy Father. In attendance were Cardinals Theodore McCarrick and James Francis Stafford, Bishop Gregory representing the USCCB, and Vatican Opus Dei lay press officer, Dr. Joaquin Navarro-Valls.

During the news conference, Cardinal McCarrick, Archbishop of Washington, D.C., was asked by Christopher Ferrara, who along with John Vennari was covering the story for *Catholic Family News*, the following question pertaining to the problem of pederasty and homosexuality in the Catholic priesthood:

Nearly every single case has involved an adolescent and does not constitute a true case of pedophilia. So we're dealing with the acts of homosexual males who could not control their predilection. To avoid what would be a perpetual bumper crop of this type of scandal, is the hierarchy in North America going to enforce the Vatican's [1961] Instruction that homosexual males simply should not be ordained?

Cardinal McCarrick responded:

I think certainly every seminary in the country has a program that says "anyone who is an active homosexual should never be admitted." I don't know of any bishop in the country who would allow someone who had been actively involved in homosexuality to enter a seminary. I don't think any bishop would allow anyone who was actively engaged in *heterosexual* activity right before they went in to enter the seminary. We believe in celibacy. It's not the easiest road in today's crazy world, but we believe in celibacy. We believe that if you practice celibacy with all your heart, with all your love, you can be free to serve God's people, to serve God in a beautiful way. If someone gets into a seminary, and that question is not asked, that's a terrible thing. But any seminary that I know, you say, 'have you been acting celibately up until now?'

Before commenting on Cardinal McCarrick's response to Mr. Ferrara's question on the willingness of American bishops and religious superiors to acknowledge and enforce the 1961 Instruction, we need to examine the document, the contents of which have only recently been made available via

the Internet to Catholic laymen in the United States.⁵²

The 1961 Instruction on Vetting Seminarians

The 1961 Instruction, *Religiosorum institutio* on the “Careful Selection And Training Of Candidates For The States Of Perfection And Sacred Orders” was the work of the Sacred Congregation for Religious in the Holy Office.⁵³

On February 2, 1961, after the document received the approbation of Pope John XXIII, the contents of the Instruction were privately communicated to the superiors of Religious Communities, Societies without vows and Secular Institutes. The 1961 Instruction was not printed in the *Acta Apostolicae Sedis*, an official compilation of the decrees of the Holy See, but was privately circulated. The Sacred Congregation for Religious, however, did indicate that its contents were “a matter of public law.”⁵⁴

As the title of the 1961 Instruction suggests, the principle subject of the discourse is the proper vetting and training of candidates for Sacred Orders. The reader should be advised that while the Instruction is addressed to the superiors of religious communities, societies living the common life, and secular institutes... “the norms and criteria set forth in the Instruction are also applicable to the members of the other states of perfection.”⁵⁵ Presumably this would include the diocesan priesthood.

The 1961 Instruction was an update of the Instruction *Quantum Religiones* issued by the same Vatican Dicastery under Pope Pius XI in 1931. The designated purpose of this earlier document was to, “...in so far as human frailty may permit, to forestall serious cases of defection not only from the religious state but likewise from the sacred ranks in which religious had been enrolled through the reception of Orders.”⁵⁶

Likewise, the 1961 Instruction attempts to forestall defections from Holy Orders as well as requests for secularization or even for “laicization,” i.e., reduction to the lay state, by requiring superiors to exercise greater care and vigilance in examining the divine vocation of candidates or in strengthening and preserving it by their devoted efforts.⁵⁷

The Instruction begins by examining the ostensible and subjective reasons given by those who seek to set aside their sacred vows. These claims fall into one of two categories—either the ordained cleric claims he entered religious life without a genuine divine vocation or that he lost the genuine divine vocation during the period of his formation or in the early years of his

ministerial life.⁵⁸

Mention is made by the drafters of the Instruction of the supposed “difficulty of chastity,” whereby priests indicate that, contrary to their vows, “it is now impossible for them to observe chastity, first because of bad habits contracted in youth, which were sometimes corrected but still never completely eradicated, and secondly because of sexual tendencies of a pathological nature, which they feel cannot be brought under control either by ordinary or extraordinary means, even those of a spiritual order, in such a way that they frequently fall into the solitary sin.”⁵⁹

In order to “safeguard the honor of the Church, the welfare of religious communities and the edification of the faithful,” the Instruction states that superiors must exercise “accurate diligence and untiring zeal in order not to provide even a vestige of foundation for priests advancing such claims.”⁶⁰

Section II warns of the temptation of superiors to choose quantity over quality in the selection of candidates for Holy Orders.⁶¹ Rather, the superior should say:

Let us seek out quality first of all, because then, if we may use such an expression, quantity will automatically be present by itself. This will be the concern of Divine Providence. It is not our task to look for numbers, since it is not given to us to inspire vocations in souls. In this truth there is contained the whole of the theology of a vocation: it comes from God and only God can give it. It is our task to nurture this vocation, to enrich it, and to adorn it.

...This is the guarantee and promise of your future prosperity. As a matter of fact, experience teaches us that God favors with an abundance of vocations those religious communities which flourish with the rigor of discipline and carry out their own proper role in the Mystical Body of Christ, and that, on the contrary, those communities suffer a lack of candidates, whose members do not comply faithfully with His divine counsels.⁶²

When in Doubt—Don’t

On the matter of the careful vetting of seminary candidates, the essence of which is the discernment of character, the tone of the Instruction becomes ever more strident and exacting. Moral certitude as to the fitness of the candidate for ordination is demanded of the superior. Canon law provides that “Doubtful fitness is not enough but ‘as often as there still remains some prudent doubt as to the fitness of a candidate, it is wrong to permit him to contract obligations (can. 571, § 2), especially if they be definitive.’” (can.

575, § 1; 637).^{13.63}

For the selection and training of a religious candidate is a step toward sacred ordination and in the ordination of religious, as Pius XI wisely warns, the Bishop “always places full confidence in the judgment of their superiors.” Consequently, in case of doubt as to fitness, it is certainly unlawful to proceed further for there is involved something on which the welfare of the Church and the salvation of souls depend in a special manner, and in which consequently, the safer opinion must always be followed. “This safer opinion in the question now before us, does more to protect the best interests of ecclesiastical candidates since it turns them aside from a road on which they might be led on to eternal ruin.”

This statement is of tremendous import. It is a reminder that major superiors (and bishops) in cooperation with a candidate’s spiritual director and confessor, bear the chief responsibility for insuring that the norms set down by the Apostolic See on the criteria for worthy candidates for Holy Orders be faithfully carried out. To fail in this sacred duty is not only to endanger one’s own immortal soul but possibly to place the unfortunate candidate himself on the road to perdition.

The role of confessor is a unique one given that he is bound by “the inviolable sacramental seal,” the seal of confession. Likewise, the spiritual director is bound to secrecy “by virtue of the religious office” he has accepted.⁶⁴

The Instruction makes it clear that:

Confessors have the grave duty of warning, urging, and ordering unfit subjects, privately and in conscience, with no regard for human respect, to withdraw from the religious and clerical life. Although they may appear to have all the dispositions required for sacramental absolution, they are, nevertheless, not for that reason to be regarded as worthy of profession or ordination. The principles governing the sacramental forum, especially those pertinent to the absolution of sins, are different from the criteria whereby, according to the mind of the Church, judgment is formed on fitness for the priesthood and the religious life. Consequently, penitents who are certainly unworthy of profession and ordination can be absolved if they show proof of true sorrow for their sins and seriously promise to drop the idea of going on to the religious or clerical state, but they must be effectively barred from profession and ordination. Similarly, spiritual directors are under obligation

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in the non-sacramental internal forum, to judge of the divine vocation of those entrusted to them and are also under the obligation to warn and privately urge those who are unfit, to withdraw voluntarily from the life they have embraced.⁶⁵

Because of his extraordinary powers over the candidate, the presence of a predatory homosexual confessor or spiritual director in a seminary or house of religious formation is a catastrophe of the first magnitude and represents a clear and present danger to the candidate, the religious order and the Church.

The “Absolute Necessity” of Chastity⁶⁶

The 1961 Instruction firmly acknowledges that chastity is the heart of religious life and the priesthood. Any candidate unable to observe ecclesiastical celibacy and practice priestly chastity, no matter what other “outstanding qualities” he possesses, is to be barred from the religious life and the priesthood.⁶⁷

A candidate who shows himself certainly unable to observe religious and priestly chastity, either because of frequent sins against chastity or because of a sexual bent of mind or excessive weakness of will, is not to be admitted to the minor seminary and, much less, to the novitiate or to profession. If he has already been accepted but is not yet perpetually professed, then he should be sent away immediately or advised to withdraw, according to individual cases, no matter what point in his formation he has already reached. Should he be perpetually professed, he is to be barred absolutely and permanently from tonsure and the reception of any Order, especially Sacred Orders. If circumstances should so demand, he shall be dismissed from the community, with due observance of the prescriptions of canon law. Consequently, any candidate who has a habit of solitary sins and who has not given well-founded hope that he can break this habit within a period of time to be determined prudently, is not to be admitted to the novitiate.⁶⁸

Homosexuals and Pederasts Banned from Ordination

The above directive is followed by the prohibition of homosexuals and pederasts as candidates to the priesthood and religious life:

Advancement to religious vows and ordination should be barred to those who are afflicted with evil tendencies to homosexuality or pederasty, since for them the common life and priestly ministry would constitute serious dangers.⁶⁹

This was the paragraph of the 1961 Instruction that Mr. Ferrara was referring to in his questioning of Cardinal McCarrick at the April 2002 Rome press conference.

The remainder of the document is taken up with matters related to the training of students for the Apostolate, but especially for a spiritual and deeply religious priestly life.

In keeping with the constant teachings of the Church, a special warning is given concerning the “heresy of action” over the spiritual life:

Lastly, it is an all too clear fact that many young men at the present time are more interested in the external activity of the apostolate, which falls in well with their particular bent of mind, than in the religious perfection of their own souls, of which they have only vague ideas and little esteem. Because of this, after some years in the active life, they are bored by religious practices whose real value they do not understand, or which they regard as hindrances to the apostolate.⁷⁰

Implementing *Religiosorum institutio*

The 1961 Instruction concludes with the order that the criteria and directives set down in *Religiosorum institutio* should, first of all, be known and that they should be kept in mind and constantly put into practice:

It is no less important that there should be a uniform policy in all the states of perfection and, especially, that within the same institute there should be concerted action on the part of all those dedicated to the training of youth. Wherefore, let superiors see to it that at the beginning of each school year, in place of the Instruction *Quantum Religiones*, this Instruction be read or at least summarized before the superiors, masters, spiritual prefects and their assistants, confessors, and professors, as well as in monastic, general, and provincial councils. At the same time there should be read or made known to the young candidates the prescriptions which touch them directly, such as those referring to freedom and the conditions to be complied with in embracing the religious and clerical life ...By the faithful observance of all these directives, the task of investigating the canonical fitness of candidates for the state of perfection and Sacred Orders will meet with success; those who are not fit will be barred in time and at the very outset, and only those worthy and fit will be admitted to Sacred Orders. These, in turn, properly instructed and trained, will effectively promote the glory of God and the

salvation of souls to the honor of the Church and the state of evangelical perfection.⁷¹

The 1961 Instruction and St. Sebastian's Angels

Having been exposed to some of the filthy and aberrant messages posted on St. Sebastian's Angels by Catholic priests and religious in good standing in the United States and abroad, and comparing the spiritual and moral tenor of these priests with even the most minimal criteria for candidates for the priesthood and religious life laid down by the 1961 Instruction, can there be any doubt how far the homosexual network has advanced in the Church?

Who, in God's Name, vetted the moral and spiritual miscreants that graced the pages of St. Sebastian's Angels website?

When Bishop Cawcutt confesses that he has been in therapy for years on end; when he discusses KY jelly and Crisco that are used to facilitate sodomy; when he talks about how he acts out the role of bishop "in drag," that is, dressed in his priestly vestments and miter and crosier; and when he announces he hopes to confirm "yet another bunch of little bastards— cute ones this time I hope," you know that this is one spiritually and morally corrupted cleric who never should have been ordained a priest, much less ordained a bishop.⁷² Yet, Archbishop Lawrence Henry, with Rome's approval, made Cawcutt a bishop and the South African Bishops chose him as a spokesman for the South African Bishops' Conference.

Clearly, the homosexual network in the Catholic Church extends far beyond AmChurch and the American hierarchy is not the only national hierarchy in trouble.

A Reality Check for Homosexual Cardinal McCarrick

Finally, let us return to Cardinal McCarrick and his performance at the April 2002 Vatican press conference.

Young Ted, an only child, lost his father at the age of three. He was raised by his doting mother, who worked as an artist model and later in an auto-parts factory.

In his junior year, he was expelled from Xavier High School in Manhattan, ostensibly for truancy, but, thanks to family connections, he was accepted at Fordham Prep, another Jesuit high school in the Bronx.⁷³

Cardinal Spellman ordained Father McCarrick on May 31, 1951. He served as secretary to Cardinal Cooke from 1971 to 1977, when Cooke made him an Auxiliary Bishop of New York.

*****ebook converter DEMO Watermarks*****

New York insiders glibly refer to McCarrick by his feminine name “Blanche” and Vatican officials have long been aware of his penchant for young handsome seminarians.⁷⁴ McCarrick has ordained at least three homosexual bishops.

Yet, here is a man who the Holy See permitted to play the fool before an international audience of reporters on the question of the ordination of homosexual candidates to the priesthood and the existence of a homosexual network within the Church.

How far has the rot gone? All the way to the top.

Notes

1 Richard Wagner, OMI, M. Div., “Gay Catholic Priests: A Study of Cognitive and Affective Dissonance, (San Francisco: Specific Press, 1980). Wagner, a homosexual, left the Oblates of Mary Immaculate in the early 1980s. “Dr. Dick,” as Wagner is currently known, directs and produces pornographic movies including gay films for his Seattle company called Daddy Oohhh. Wagner said that the publication of his doctoral thesis in 1981 that coincided with his self-outing as a gay priest caused an international furor. He said he was silenced, deprived of all financial support and finally removed from active ministry in 1995, but he was never defrocked. Mockingly he added, “Yes, I still have my frock, and it’s quite a lovely frock, too. Would you like to see it?” See online interview at <http://www.aguysite.com/guyqa-dadoh.html>.

2 Ibid., 14.

3 Guimarães, 383.

4 Andrew M. Greeley, *Furthermore! Memories of a Parish Priest* (New York: Tom Doherty Associates, 1999), 80.

See also *Confessions of a Parish Priest* (New York: Pocket Books, 1987).

5 Ibid.

6 Ibid.

7 California attorney Sheila Parkhill also claims that Pellegrini wrote a letter to the Vicar of Priests, Msgr. Thomas Ventura of the Chicago Archdiocese, in which he said he planned to go public with his charges about the clerical pederast ring, but he was murdered in ritual Satanic fashion before he could carry out his plan. Ventura left the priesthood in 2002. Parkhill challenged Greeley to go to the police with his information about the Chicago ring and the Pellegrini murder, but, thus far, Greeley has refused. See also p. 904.

8 Greeley, *Furthermore*, 80.

9 St. Sebastian's Angels was only one of a number of websites operated by "gay" Roman Catholic priests. Some members of San Sebastian's Angels also had their own homepages.

10 Link: <http://www.onelist.com/community/saintsebastian>. No longer available.

11 The Papal Nuncio did not return Mr. Brady's call. Of the five cardinals contacted by RCF only Cardinal George replied and he did not want to access the website as it might be an occasion of sin for him. The RCF website showed emails for September 9 and December 22, 1999. Many of the emails are still available in their original form at <http://www.rcf.org>. Bishop Edwin O'Donnell of the Lafayette Diocese did inform RCF that he wanted to see materials that appeared on the St. Sebastian's Angels website.

12 John Richardson, "Priest faces misconduct allegations," *Portland Press*, 4 September 2003.

13 "St. Sebastian's Angels," *Ad Majorem Dei Glorian* (Petersburg, Ill.: Roman Catholic Faithful, Spring/Summer 2000), 21–25.

14 "Priest requests leave of absence pending investigation," WMTV-Channel 8, 5 September 2003 at <http://www.wmtv.com/Global/story.asp?S=1427365>.

15 Email of 27 September 1999.

16 "Priest's apology prompts ovation from parishioners," Associated Press, 16 September 2003.

17 Jay McNally, "St. Sebastian's Angels—When a group of American laymen discovered an internet site catering to homosexual priests, they expected a vigorous response from the hierarchy," *Catholic World Report*, June 2000, 9.

18 According to *San Diego Notes*, Father Mott advised sexually active homosexuals to receive communion without going to confession and amending their lives. See

<http://www.sdnewsnotes.com/ed/notes/0502note.htm>.

19 Allyson Smith, "Wonderfully Complex—Catholics at Santa Sophia Take on Gay Apologist," *San Diego News Notes*, March 2002 at <http://www.sdnewsnotes.com/ed/articles/2002/0302as.htm>.

20 Allyson Smith, "Poor Saint Sebastian," *San Diego News Notes*, March, 2000.

21 "St. Sebastian Angels," *San Diego Little Notes*, May 2002.

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22 Peter W. Miller, "The Fallen Angels of 'St. Sebastian,'" *Seattle Catholic*, 2002. Also "Spokesman shielded gay priests," *Washington Times*, 13 June 2002. For an excellent review of Bishop Charles Grahmann's role in the Rudy Kos debacle in the Diocese of Dallas see Bishop Accountability at <http://www.bishop-accountability.org/tx-dallas/>.

23 "Foxes Guarding the Chicken Coop?" *Called to Conversion* (Catholic Media Coalition, November/December 2002).

24 "Spokesman shielded gay priests," *Washington Times*, 13 June 2002.

25 Father Auth's emails are available at <http://www.rcf.org>.

26 Ibid.

27 Ibid.

28 "Maya Indian Missions, Inc.," *Ad Majorem Dei Gloriam* (Petersburg, Ill.: Roman Catholic Faithful, Spring/Summer 2000), 12–13.

29 Ibid.

30 Another Oblate, Fr. Roland Calvert served as the chaplain of Dignity/Toledo. Calvert was the recipient of Dignity/Toledo's Man of the Year award. These facts suggest that the Oblates of St. Francis de Sales have no difficulty with homosexual members or those who use the order to promote homosexuality.

31 The biography of Bishop Reginald Cawcutt was provided by the Archdiocese of Cape Town. See www.catholic-ct.co.za/about/bpcawcutt.htm. Although his Coat-of-Arms contains no symbolic reference to the Blessed Virgin Mary, whatsoever, Cawcutt is known to be a supporter of the "Gospa" of Medjugorje who attended his church in January 1997. A false bishop and a false apparition. That makes sense.

32 See Bishop Cawcutt's resignation statement issued on July 17, 2002 from Cape Town, South Africa.

33 "Catholics in Gay Rights Row," *Cape Town News*, March 9, 1998 online at www.anc.org.za/anc/newsbrief/1998/news0310.

34 Ibid.

35 Bishop Cawcutt's emails in their original format are found at <http://rcf.org/cawcutt/rcemailcomments.htm>.

36 Email dated 9 October 1999.

37 Email dated 6 November 1999.

38 Email dated 29 November 1999.

39 Email dated 13 November 1999.

40 Email 5 December 1999.

41 Email 8 November 1999. Father Jurgens comments are found at <http://rcf.org/cawcutt/rcemailcomments.htm>.

42 Cape Town gay bars and massage parlors have been the scene of increased in-house violence in recent years much of it connected with drug trafficking. On January 20, 2003, ten homosexuals were attacked at Sizzlers, a home used for a gay massage parlor located in Seapoint, Cape Town. Nine victims died of gun shot wounds and some had their throats cut. There was one survivor. Originally, the gang-style massacre was thought to be connected to organized crime and drugs. On February 13, 2003, two men arrested by the Western Cape police for the crime. The established motive for the crime was robbery. See http://www.mask.org.za/SECTIONS/AfricaPerCountry/ABC/south%20africa/south%20africa_17.htm.

43 Ibid.

44 Email 30 November 1999.

45 McNally, "St. Sebastian's Angels," 9.

46 Ibid.

47 Ibid.

48 Peter W. Miller, "St. Sebastian Angels Summary and Follow-up," *The Seattle Catholic*, 19 July 2002.

49 Ibid.

50 Statement of resignation by Auxiliary Bishop Reginald Cawcutt issued on July 17, 2002 from Cape Town at <http://www.freerepublic.com/focus/f-news/722473/posts>.

51 See Cape Town parish assignments at catholic-ct.org.za/parishes/parishstuff/clergychanges.htm.

52 The move to make the contents of the 1961 directive available to lay Catholics was opposed by Archbishop Gabriel Montalvo, the Papal Nuncio to the United States.

53 The 1961 Instruction *Religiosorum institutio* is available at http://www.supportourdiocese.com/religiosorum_institutio.htm.

54 Ibid., I, 1.

55 Ibid., I, 4.

56 Ibid., I, 1.

57 Ibid., I, 5.

58 Ibid. Among the reasons given by priests seeking secularization or laicization are undue influences at the time of ordination by family or superiors and spiritual directors; ignorance of obligations and lack of liberty in accepting them; fear of an uncertain future; difficulty of chastity; and loss of the religious spirit.

59 Ibid., I, 10.

60 Ibid., I, 13.

61 Ibid., II, 14.

62 Ibid.

63 Ibid., II, 16.

64 Ibid., II, 17.

65 Ibid., II, 18.

66 Ibid., II, 28.d.

67 Ibid., II, 29.d.

68 Ibid., II, 30.1 and II, 30.2.

69 Ibid., II, 39.4.

70 Ibid., II, 37.

71 Ibid., V, 52.

72 See email references to therapy 5 December 1999; KY lubricant and Crisco 14 October 1999; “drag” 11 October 1999 and 16 November 1999; and “bastards” 13 October 1999.

73 “The Man in the Red Hat,” Chuck Conconi, *Washingtonian*, October 2004, available at <https://www.washingtonian.com/people/maccarrick.html>.

74 The charge that Cardinal McCarrick is a homosexual prelate who preys on seminarians was made public by whistleblower Father James Haley in December 2005, shortly after *The Rite of Sodomy* went to press. See Matt C. Abbott, “Priest accuses U.S. cardinal of abuse of power,” 2 December 2005 at http://www.michnews.com/artman/publish/article_10585.shtml. Several years later, author Richard Sipe confirmed McCarrick’s homosexual proclivities on his web site at <http://www.richardsipe.com>. “The Archdiocese of Newark September 2009 — Questions About the Status of Clergy Abuse Schulte/Gillen; Sita; & McCarrick,” and “The Cardinal McCarrick Syndrome” are two articles by Sipe which further substantiate the charge of homosexual exploitation of clergy and seminarians by the cardinal. According to Sipe, McCarrick’s homosexuality was known at the time of his

installation as the first bishop of Metuchen. This was on January 31, 1982. The New Jersey diocese was erected especially for him by Pope John Paul II on November 19, 1981. Readers will recall that McCarrick was ordained a priest for the Archdiocese of New York by homosexual Francis Cardinal Spellman, and later served as secretary to Spellman's successor Terence James Cardinal Cooke, also a homosexual. The McCarrick case is a classic example of intergenerational homosexuality in the Roman Catholic hierarchy today.

THE HOMOSEXUAL COLLECTIVE

Chapter 14

Homosexual Bishops and the Diocesan Homosexual Network Wolves Not Shepherds

“What happens to a diocese when a bishop, the shepherd of his flock and father to his priests, turns wolf?” and “How has Rome reacted to a bishop turned wolf?” These are two important questions that are explored in this continuing chapter on homosexual bishops in the American hierarchy. The special case of Joseph Cardinal Bernardin of Chicago is handled as a separate chapter.

For the record, each and every homosexual bishop, identified as such in this chapter, is in good standing, either as an active bishop or as a Bishop or Archbishop Emeritus, or has died in good standing.

None of the ecclesiastic predators who have committed criminal acts against minor boys has spent a single day in jail.

Nor has the Holy Father officially ordered a canonical trial for any bishop accused of sexual crimes or homosexual misconduct as a first step toward defrocking the offending bishop or relegating him to a strict and isolated monastic life.

Incredibly, some of the disgraced bishops have voiced hope that the Holy Father will give them a new diocese sometime in the future.

For a bishop to prey on a young seminarian or a priest placed in his care is an unconceivable breach of faith and trust. Yet Rome continues to tolerate these gross violations of trust with a minimum of fuss and bother.

There is no question of the harm done by the individual priest or religious who acts on his perverted desire, especially where the victim is a minor, but how much greater is the harm when the perpetrator is a bishop who possesses

the power to ordain and who enjoys virtually unlimited financial resources with which to cover-up his own and other pederastic crimes and sexual misconduct carried out by his associates?

Morally corrupt bishops should be at the head of the line, not last in line, when it comes to defrocking and other forms of ecclesiastical punishment. As Saint Peter Damian wrote more than one thousand years ago:

Who can expect the flock to prosper when its shepherd has sunk so deep into the bowels of the devil... who will make a mistress of a cleric, or a woman of a man?...Who, by his lust, will consign a son whom he has spiritually begotten for God to slavery under the iron law of Satanic tyranny? ... a religious superior guilty of sodomy has not only committed a sacrilege with his spiritual son, but has also violated the law of nature. Such a superior damns not only his own soul but takes another with him.¹

† BISHOP JOSEPH FERRARIO

Diocese of Honolulu

To support his claim that Ferrario defrauded and deceived him, O'Connor asserted, inter alia that: Defendant Ferrario falsely represented ... he was a Priest after the order of King Melchizedek, when, in fact, [he] was, and is, a Sodomite after the type of the King of Sodom...In sum, O'Connor's fraud and deceit claim was that Ferrario misrepresented himself as a priest with beliefs conforming to church doctrine and that Ferrario did not actually hold such beliefs or otherwise conform to church doctrine.²

John H. O'Connor, Plaintiff-Appellant, v. the Diocese of Honolulu,
November 23, 1994

Bishop Joseph A. Ferrario, the Ordinary of the Diocese of Honolulu, was the first American bishop to be publicly accused of sexual molestation of a male minor, David Figueroa of Kailua (Oahu), Hawaii.

The Ferrario-Figueroa case is important because it reveals a pattern of premeditated and organized deception and criminal behavior in dealing with clerical sex offenders—a pattern with deep-seeded historical roots that became more deeply embedded into the fabric of the Church after the Second Vatican Council.

The case involved the top echelons of the Catholic hierarchy in the United States including the National Conference of Catholic Bishops/ United States Catholic Conference, the Papal Nunciature in Washington, D.C. and the

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Vatican. The victims and their families were all intimidated and/or sworn to secrecy. Whistle-blowers were exiled and/or overtly persecuted and excommunicated. Seminaries were polluted. An entire diocese was colonized by the Lavender Mafia that included recruits from the mainland. Clerical pederasts found safe-haven from prosecution and fresh prey. And so it went. All to protect an unfaithful bishop and sexual pervert, Bishop “Joe” Ferrario.

Joseph Anthony Ferrario was born in Scranton, Pa. on March 3, 1926. He studied at St. Mary’s Seminary in Baltimore operated by the Sulpicians. He was ordained for the Diocese of Honolulu under the ecclesiastical province of the Archdiocese of San Francisco on May 19, 1951 at St. Peter’s Cathedral in Scranton. His first assignment was a teaching position at St. Patrick’s Seminary in Menlo Park, outside San Francisco, staffed by priests from the Society of St. Sulpice and operated by the Archdiocese of San Francisco.

At one time the 100-year-old seminary was considered to be the preeminent seminary on the West Coast, but since the 1970s it has gained the reputation of being a “lavender house” where homosexual seminarians patronize area gay bars and life is lived on the wild side.³

In 1959, Ferrario moved to Honolulu to teach at St. Stephen’s Seminary on the island of Oahu in Kaneohe. The seminary at that time was a thriving institution. Built in 1946 on the Castle family property, it was expanded to accommodate nearly 70 students at its peak. The seminary and the College Building where the seminarians lived were closed in 1970 and have been converted into a diocesan center for conventions, meetings, and retreats. Ferrario also served in a number of local parishes including Holy Trinity Church in Kuliouou, Oahu.

Enter David Figueroa

In 1975, Father Ferrario was made pastor of St. Anthony of Padua Church and School in Kailua where he served for three years. Father Joseph Henry, the pastor of St. Anthony’s for 25 years, had died.

Shortly after he settled in at the parish, Ferrario met David Figueroa, a dark-haired, dark eyed very handsome 15-year-old Portuguese youth who did odd jobs around the rectory and school. David’s mother, who had 15 children, worked as a housekeeper at the rectory.

When Father “Joe” arrived on the scene the Figueroa household was in a turmoil as Mrs. Figueroa was in the middle of divorce proceedings from her

abusive husband. One day, David confided to the new pastor that he had been sexually abused by Father Henry for ten years, since he started kindergarten.

Father Ferrario's predecessor, Father Henry, a Maryknoll priest, came to Honolulu in 1950 from China after being released from a Communist internment camp. In 1952, St. Anthony's opened its school staffed by the Sisters of St. Joseph of Carondelet.⁴

In 1966, the old mission church was rebuilt to accommodate the area's growing Catholic population. The new church was a work of art. Father Henry had the Stations of the Cross in the gardens hand-carved and imported from Oberammergau, Germany, and all the marble was imported from Italy. According to Edward Greaney, the church's historian, "The new church was recognized immediately for its beauty, the culmination of Father Henry's career as a builder of parish facilities and mold of men for the priesthood."⁵ Unfortunately for the children of the parish, Fr. Henry was also a pedophile who preyed on little boys, or at least one boy that we know of—David Figueroa.

Father Ferrario asked David if he had told anyone about the matter. David said he had told no one—not his mother or father or brothers or sisters or his friends. According to David, at that point, Ferrario took over where Father Henry had left off. The fact that Father Henry had already "broken in" the young man meant that Ferrario was spared the trouble of grooming him. Later, David said, that until he went to high school, he thought that all priests were like that, i.e., pederasts.⁶

In 1975, when Ferrario began his sexual assault on David, the young man was only 15, one year under the age of legal consent in Hawaii.⁷ Ferrario was guilty of statutory rape. According to Figueroa, sex took place several times a week until he graduated high school. Money was always forthcoming after the sexual service was rendered. Ferrario also aided the Figueroa family financially. This financial assistance continued even after he had left the parish.⁸

In one of his "counseling sessions," Ferrario advised David to drop out of school and go to San Francisco to live, but David wanted to at least get his high school diploma.

After graduation, Figueroa, convinced he was "gay" and "born that way," left Hawaii to live in the "gay capital" of the world. David said the bishop

provided money for his airfare to the mainland and for getting settled in San Francisco, but the young man had difficulties making ends meet. In the end he worked at odd jobs and sold his body as a male prostitute.

Ferrario, on at least two occasions, provided cash for David to visit home. When Ferrario came to San Francisco on business or for pleasure, the two men engaged in sex at St. Patrick's Seminary. When David visited Honolulu, the two had sex at St. Stephen's Seminary.

David was 21-years-old when the affair ended.

Soliciting Sex at St. Stephen's Seminary

On January 13, 1978, Father Ferrario was ordained an Auxiliary Bishop of Honolulu by Bishop John J. Scanlan assisted by Archbishop John Raphael Quinn of San Francisco and Bishop James Timlin, Auxiliary Bishop of Scranton, Pa., at the Neal Blaisdell Center.

The Irish-born Scanlan made Ferrario his Vocational Director. Ferrario also continued to teach at St. Stephen's Seminary.

In 1980, Ferrario made an unsuccessful attempt at sexual seduction at St. Stephen's. The young man in question left the seminary telling his father that the atmosphere there was "too promiscuous." He said that some seminarians had entered into homosexual "unions."⁹ The following year he told his father the whole truth, that Bishop Ferrario had sexually propositioned him. His father contacted Archbishop Pio Laghi, the newly arrived Papal Nuncio in Washington, D.C. who sent a representative to interview the ex-seminarian and his father and to extract an oath of silence from them.¹⁰ Bishop Ferrario also paid the family a visit and suggested to the father that his son had misinterpreted his sign of genuine affection. The father didn't buy the story.¹¹

Bishop Scanlan Ignores Whistle-blowers

From all reports, Bishop Scanlan was a decent but hardheaded Irishman.¹² He remained obstinately blind to what was going on around him even after he had been warned that Ferrario was an active homosexual and had engaged in a sexual liaison with another island priest.

In 1979, two prominent Catholic business executives Ted Waybright and Sue Mueller informed Bishop Scanlan that a major scandal was in the works. They had in their possession a signed statement from a female secretary at a local parish who was told by her parish priest that Ferrario was one of his lovers.

When Ferrario learned what had happened, he ordered the tattle-tale pastor out of the diocese. As an act of revenge, before his departure from Honolulu, the pastor gave his secretary a list of 16 sexually active homosexual priests in the diocese.¹³ Scanlan would not believe the charges against Ferrario.

In 1981, the dynamic duo of Waybright and Mueller took their case to Archbishop Laghi. They informed the Apostolic Delegate about Bishop Ferrario's homosexual activities. This was the second warning that Laghi had received concerning Honolulu's wayward auxiliary bishop. Laghi responded with a letter of his own stating that the communication was subject to the Pontifical Seal and they must remain silent about their findings.¹⁴

On May 13, 1982, when news of Ferrario's appointment as the new Bishop of Honolulu was made public, Waybright and Mueller wrote to Archbishop Quinn in San Francisco asking him to inform Laghi of his opposition to the appointment. They apparently did not know that it was Quinn who secured the bishopric for Ferrario. Quinn wrote back to Waybright and Mueller and told them that Pope John Paul II had chosen Ferrario, not him, and that they might as well get used to the idea.

On June 19, 1982, one week before Ferrario's installment as Bishop of Honolulu, Waybright and Mueller made a second appeal to Laghi who, like Quinn, ordered them to support their new bishop and cease correspondence on the matter.¹⁵

In the ensuing years, Waybright and Mueller would take their case against Ferrario directly to Rome.

In early October 1985, they met with Cardinal Silvio Oddi, Prefect of the Sacred Congregation for the Clergy concerning a homosexual drifter priest from Los Angeles who Ferrario had appointed a pastor.¹⁶ Even after the predatory priest in question attempted to sexually molest a high school boy, Ferrario protected him from prosecution by promising that he would get the abuser psychiatric help. Instead he gave the priest a new parish.¹⁷ A second meeting by Waybright and Mueller with Cardinal Oddi on the Ferrario problem proved as useless as the first. The cardinal appeared sympathetic, but did nothing.

Msgr. Francis Marzen was another whistle-blower who tried to warn Scanlan and Laghi that Bishop Ferrario was destroying the diocese with his hatred for all things Catholic and his personal vices.

Msgr. Marzen was a well-known priest in the Honolulu Diocese and had

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edited the diocesan paper, the *Hawaii Catholic Herald* for 25 years.¹⁸ He was the fourth person to warn Archbishop Laghi in 1981 that Ferrario should not be made Bishop of Honolulu.

In a visit to Washington, D.C., Marzen told the Apostolic Delegate that it was common knowledge that Ferrario was a homosexual. In addition, he said, there were many other pressing problems at the Honolulu Chancery such as widespread liturgical abuses and financial irregularities. He also told Laghi that promising candidates for the priesthood were being refused admittance to St. Stephen's Seminary or being driven out. Before the meeting ended, Marzen said that Laghi assured him that Ferrario would not be made bishop of Honolulu. Of course, he was. Laghi also informed Ferrario of Marzen's visit and the charges the priest had made against him.

On June 25, 1982, shortly after Bishop Scanlan's mandatory retirement, Ferrario was installed as the third Bishop of Honolulu.

As soon as Bishop Ferrario took over the diocese, he got his revenge against Msgr. Marzen.

The elderly priest was fired as editor of the *Hawaii Catholic Herald*, although this probably would have happened even if he had not actively opposed the appointment of Ferrario. Bishop Ferrario also removed Marzen from his parish, refused to reassign him even to some outpost mission, and cut his pension from \$900 to \$600 a month. Msgr. Marzen was forced to find a job with the City of Honolulu to support himself.¹⁹

Morley and O'Connor Top Ferrario's Hit List

Compared to Patricia Morley and John H. O'Connor, whistle-blowers like Marzen, Waybright and Mueller were mere petty annoyances to Bishop Ferrario. Morley and O'Connor were a more permanent and threatening fixture on the Honolulu scene.

This writer knew Pat Morley quite well, and through her, David Figueroa, and loved them both.

Pat Morley was a born fighter. She was like an angry pit bull when it came to defending the Catholic faith. Once she grabbed on to Ferrario's exposed ankle she never let go.

Morley hosted a weekly show on KWAU-FM Radio on Tuesday evenings, "Catholicism in Crisis." It was the bane of Ferrario's existence, a media outlet he could not control. Morley also established Our Lady of Fatima Chapel with other like-minded traditionalist Catholics and brought in

traditionalist priests from the mainland to say Mass at the chapel. She was *uno* on the bishop's hit list.

John H. O'Connor was also a lay defender of the Faith. He was the founder and editor of *Catholic Lay Press*, an independent publication that was probably more-widely read than the official diocesan paper. In addition to exposing Ferrario's clerical homosexual network in the Honolulu Diocese and the bishop's overt attacks on the Catholic faith especially the Mass, O'Connor ran at least one story on drug dealing on the island by the Catholic clergy. Since illegal drugs are a standard part of homosexual life, no one should be shocked by this revelation. O'Connor was number two on Ferrario's hit list.

In the early 1990s, Bishop Ferrario with help from Father Joseph Bukoski III, his Judicial Vicar, Archbishop Daniel Pilarczyk of Cincinnati, one of Archbishop Bernardin's auxiliary bishops and President of the NCCB, and Archbishop Agostino Cacciavillan, Pio Laghi's replacement as Apostolic Delegate, hatched a plot to get Morley and O'Connor and a few other faithful Catholics excommunicated for the crime of schism.²⁰ The plan backfired.²¹ On June 28, 1993, three years after their alleged "excommunication," the Vatican declared Ferrario's edict "null and void."²² In a bit of creative intimidation, Archbishop Cacciavillan, the Papal Nuncio, wrote Morley and friends that they could still be punished with an interdict for creating a "grave nuisance."²³

No doubt Father Bukoski, Ferrario's canon lawyer and a fellow pederast who sports a ponytail and earring, had advised the bishop that he was skating on thin ice, but then again, the bishop's objectives were political not theological.²⁴ Ferrario wanted Morley to shut down her radio show and the Fatima Chapel, and O'Connor to shut down his newspaper. In fact, he had predicated his lifting the excommunication on these two demands.

Clerical Gay Life on the Islands

Although the homosexual colonization of the Diocese of Honolulu and St. Stephen's Seminary by Ferrario was already well underway by late 1970s, the full impact of the take-over was not felt until Ferrario came to total power. Word spread quickly that the Diocese of Honolulu was now overtly "gay friendly." How friendly? Rob Perez, columnist for the *Honolulu Star-Bulletin* tells us:

Hawaii in the 1980s and early 90s was known among gay networks on the

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mainland as being a haven for homosexual priests, even to the point of the church turning a blind eye to active ones.... Hawaii was considered a place where gay clergy could go to social events with their partners and not have to worry about reprisals...You could see priests at gay-supported functions, either as a couple or by themselves. ...In the 1980s priests even celebrated Masses at Dignity functions.²⁵

Perez said that there were a number of priests on the islands who had died of AIDS contracted through homosexual activity. He noted that in 1986, Ferrario told the *National Catholic Reporter* that when one of his priests died of AIDS “We had one of the biggest funerals we’ve ever had for him.”²⁶ Ferrario was tolerant of gay priests, said Perez “as long as they were relatively discreet about their homosexuality.”²⁷

Actually, even if they were not “discreet,” they were still acceptable. This writer knew of one high-ranking homosexual official at the Honolulu Chancery who took a “gay” cruise with his lover without Ferrario voicing any objections.

Ferrario welcomed a number of seasoned perverts to the islands. Among them was Msgr. William Spain, an independently wealthy active homosexual from the San Diego Diocese and close friend of Bishop Leo Maher. Spain was removed from his pastorate following a six-year affair with a fellow cocaine addict he met at a drug rehabilitation center. He found a warm reception in the Honolulu Diocese.²⁸

Then there was Fr. Arthur O’Brien, one of Cardinal James Hickey’s hideaways.

Father “Art” O’Brien was convicted of molesting a 14-year-old boy in a parish in Bowie, Md. Hickey shuffled O’Brien off to Mobile, Ala. Two years after that, Hickey sent O’Brien to Ferrario in Honolulu. Bishop Ferrario made O’Brien head of the Diocesan Liturgical Committee and an assistant pastor at St. Rita’s Parish in Maui.²⁹

But, Ferrario’s most infamous Hawaiian import was Father Robert N. Burkholder, one of Michigan’s most notorious clerical pederasts who confessed to molesting at least 23 young boys.³⁰

Father Burkholder arrived in the Honolulu Diocese sometime in 1981. A priest of the Archdiocese of Detroit, Burkholder started his criminal career of molesting young boys almost immediately after his ordination in 1947. He engaged in fondling and oral sex with his victims as well as group sex. He

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told them that “Their bodies were gifts from God and, therefore, were to be shared with priests.”³¹

Complaints to the Detroit Chancery from parishioners whose sons were assaulted by Burkholder were ignored. For at least two decades Cardinal Dearden simply shuffled the priest from parish to parish. Finally, in the 1970s, the cardinal pulled him as a pastor and assigned him to a hospital chaplaincy.

In 1981, Burkholder claimed “sick leave” and moved to Hawaii where he took up a residency in Makaha on the western shore of the island of Oahu. The move took place during the transition period in the Archdiocese of Detroit from John Cardinal Dearden to Archbishop Edmund Szoka, former Bishop of Gaylord. Burkholder officially retired in 1985, and continued to receive his retirement checks and medical insurance from the Archdiocese of Detroit. He was never incardinated in the Diocese of Honolulu.

Once he settled down in Honolulu, Burkholder worked as a contract military chaplain at the Army’s Schofield Barracks. He said Mass at St. Elizabeth’s Parish in Aiea, just a hop, skip and jump from the Honolulu Chancery where Ferrario now resided. St. Elizabeth’s had a k-8 grade school operated by the Dominican Sisters of the Most Holy Rosary. The Archdiocese of Detroit claimed that Burkholder has been prohibited from any ministry since 1993, when it received complaints about him. Come again? The archdiocese knew of the priest’s criminal activities at least from the late 1960s. If Burkholder was in Hawaii, how could the Archdiocese of Detroit possibly monitor the priest’s activities? Did the archdiocese alert the Honolulu Diocese that the priest was a sexual predator with a fondness for boys between the ages of 13 and 15? Were the sisters at St. Elizabeth School warned by Bishop Ferrario that Burkholder had a criminal past?

In October 2002, Fr. Burkholder was extradited from Hawaii to Redford Township, Mich. to stand trial for an alleged 1986 assault on a 13-year-old boy from St. Robert’s Parish.³²

The boy had spent six-weeks in Hawaii with the priest to celebrate his 8th grade graduation. Burkholder knew the boy’s parents well and persuaded them to let their son visit him in Oahu where the priest sexually abused the boy on two occasions. Burkholder was charged with two counts of criminal sexual conduct in the second degree punishable by a maximum of 15 years in prison. At the preliminary hearing, the priest’s defense attorney argued that the 82-year-old priest suffered from dementia and was not fit to stand trial.

Although Burkholder said he was innocent of the charges, he pleaded no contest. He was released on \$10,000 personal bond. On November 29, 2002, Burkholder was released from jail after serving a 30-day sentence, which breaks down to about one and a third day for every known victim. The Archdiocese of Detroit took no action against Fr. Burkholder.

Politically speaking, the Homosexual Collective in Hawaii was delighted with Ferrario. In February 1991, the bishop backed a pro-gay measure that prohibited discrimination in employment on the basis of sexual orientation on the grounds that the Vatican was against any discrimination against homosexuals.

Mrs. Figueroa Takes Action against Ferrario

In late 1979, David returned to his home in Hawaii from San Francisco and for the first time he told his mother, from whom he had long been estranged, about his sexual molestation at the hands of Father Henry and Bishop Ferrario. Mrs. Figueroa arranged for her son to go to another priest for counseling. The priest, Father Tony Bolger, promptly initiated a sexual relationship with David. In January 1982, David flew back to San Francisco and did not return home again until 1985.

With each passing year, David grew increasingly unhappy with the life he was leading. His “gay” friends said he was “born that way,” but David was not convinced. He believed that his life might have been quite different if he had had a normal childhood and not been sexually abused and exploited from kindergarten age to young manhood.

One year before David returned to Hawaii, Mrs. Figueroa met Pat Morley. The two women had attended the same public meeting to protest Ferrario’s modernist architectural configuration for St. Anthony’s Church that had been gutted by a fire. Ferrario’s plans for the historic church were based on his vision for new post-Vatican II modes of worship. The magnificent church was stripped of all statuary, the tabernacle was moved to a side room, and a full immersion font for baptism was constructed.

The providential meeting led to a friendship between Pat Morley and Mrs. Figueroa. One day in the fall of 1985, David’s mother confided to Morley the story of her son’s abuse at the hands of three island priests including Bishop Ferrario.

Morley advised Mrs. Figueroa to write a letter to Archbishop Laghi the Apostolic Delegate in Washington, D.C. detailing the horrific tale of decades

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of clerical sex abuse suffered by David. In retrospect, this advice proved to be a disaster. What David needed was a good attorney to represent his legitimate interests. But in these early days of dealing with clerical sexual predators, Catholic minds simply did not think this way.

When Archbishop Laghi, who had now been elevated in rank to Apostolic Pro-Nuncio, received Mrs. Figueroa's letter, he immediately sent a copy to Bishop Ferrario. The bishop, in turn, contacted David who had returned from San Francisco and told him that the letter could hurt his (Ferrario's) career. In the twisted and warped world of the sexual predator, the perpetrator is more than capable of making his victim bear the brunt of the guilt. Ferrario had David come to his office, and the bishop oversaw the writing of another letter in which Figueroa retracted his mother's statement.³³ Ferrario wrote out a check for David for \$400 drawn from the Bishop's Charity Fund.³⁴ The date was November 25, 1985.

Feeling even more guilt now at having betrayed his mother, David told her and Pat Morley what he had done. David then wrote a second letter to the Pio Laghi on February 1986 confirming the contents of his mother's original letter. Laghi sent Ferrario a copy of the latest communication from David Figueroa.

Two months later, on April 7, 1986 the Figueras received a letter from Archbishop Laghi stating he was sending an investigator to Hawaii to interview David and his mother. The single proviso was that all communication with the Vatican's representative be kept confidential.³⁵

The accusation that Laghi did not take the charge of homosexual rape of David Figueroa by Ferrario beginning at age 15 as anything but a minor inconvenience can be substantiated by the fact that he sent Daniel Francis Walsh, an Auxiliary Bishop of San Francisco as his emissary and confidant. Archbishop Pio Laghi was too wrapped up in major scandals brewing in the Archdiocese of Chicago to waste time and energy with what his superiors at the Vatican apparently viewed as a localized nuisance.

Auxiliary Bishop Daniel Walsh and Ferrario as it turns out were bosom buddies.

The two men had enjoyed a long-standing friendship that went back to Walsh's seminary years at St. Joseph's Seminary in Mountain View, Calif.³⁶ When Walsh was ordained an auxiliary at the Cathedral of Saint Mary in San

Francisco on September 24, 1981, Bishop Ferrario assisted Archbishop Quinn at the ceremony. At the time of the interview with the Figueroas, Walsh was staying at the Bishop's residence at 1184 Bishop Street in Honolulu (Oahu) to help celebrate Ferrario's 60th birthday. The Figueroas were kept in the dark concerning the close connection between the two men. At the time that Walsh interviewed David and his mother and took all their evidence against Ferrario, the Figueroas had no legal counsel present. There is no question that Mrs. Figueroa and David acted in good faith in providing the Apostolic Pro-Nuncio's representative with the dates, times and places that David had had sexual relations with Ferrario. Before he left, Walsh bound them to secrecy. But the secrecy was a one-way street. Immediately after the meeting he returned to Ferrario's residence and turned over copies of all the evidence that had been entrusted to him to Bishop Ferrario. Sometime in 1986 or 1987, Ferrario couldn't remember exactly when, he was summoned to Rome to discuss the charges of sexual molestation against him. He later reported that the Congregation for the Clergy cleared him of those charges and in 1985 had closed his file. Ferrario said he was told he had "the Holy Father's confidence."³⁷

On August 6, 1987, Walsh's service to the Holy See was rewarded when he was installed as Bishop of Reno-Las Vegas. On May 22, 2000, Walsh was made Bishop of Santa Rosa replacing the disgraced predatory homosexual Bishop George Patrick Ziemann who had resigned on July 22, 1999. Walsh's 1985 visit was the first and last time that either David or his mother had any contact with him or the Papal Nuncio.

1989 Press Conference Reopens Figueroa Case

In early November 1989, when the American bishops assembled for their annual Washington, D.C. meeting at the Omni Hotel in Baltimore, the topic of clerical sex abuse of minors was on their agenda.

Across the street at the Lord Baltimore Hotel, a group called Catholics for an Open Church, Inc. had organized a national press conference to highlight the extent and ramifications of clerical pederasty from the perspective of the victims and their families.

The main organizer of the November 5th press conference was Michael Schwartz from the Free Congress Foundation, the group that helped fund the research for Father Enrique Rueda's *Homosexual Network*.

Also on hand was Jeanne Miller, aka, Hilary Stiles, author of *Assault on*

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Innocence, a portrait of the clerical sex abuse network in the Chicago Archdiocese, and Thomas Phillips head of Catholics Serving the Lord that monitored the homosexual network in the Archdiocese of Milwaukee under Rembert Weakland. Pat Morley had also flown in from Hawaii with David Figueroa who was scheduled to make an anonymous presentation describing his sexual abuse at the hands of Bishop Ferrario.

When he made his presentation to reporters, David used a pseudonym, his voice was electronically disguised and he was hidden behind a screen. Anonymity is always a gamble and in this case it worked against the accuser. The media was not prepared to publish anonymous charges of sexual molestation against any Catholic bishop—not yet. Additionally, although David had a prepared text to work from, he was soon overwhelmed by pent up emotions that erupted to the surface and he broke down mid-way in his presentation. Schwartz brought the press conference to an end with the announcement that he was petitioning the Holy Father to relieve Bishop Ferrario from his duties pending an investigation of the charges made against him.

In the meantime, Bishop Ferrario was preparing for *his* press conference with the national media that had been scheduled at the Omni immediately after David Figueroa finished his presentation. Flanked by Mark Chopko, General Counsel for the NCCB/USCC, the Honolulu bishop declared himself to be innocent of the charges made against him by the anonymous young man. It didn't hurt of course, that, thanks to Pio Laghi, Ferrario had in his possession all the evidence that Figueroa had against him.

In his response to Figueroa's charges, Ferrario confirmed that he had assisted the young man and his family financially, but only as an act of charity —no sex was involved. He also admitted that he had met his accuser at the seminary in Menlo Park and at St. Stephen's seminary but only to "counsel" him—no sex was involved. Although it was obvious that Bishop Ferrario had a special long-term relationship with the young man and his family that he did not share with anyone else, the media did not press the matter to its logical conclusion. When asked what the young man's motive was in making false charges against the bishop, Ferrario said that the young man's enemies pushed David into it. As for any future investigation by the Holy See, Ferrario pointed out that the Vatican had already cleared him of the charges against him in 1985.

At this point it was Bishop Ferrario's word against a homosexual youth with AIDS. There was no contest.

The following day, David dropped his disguise and granted interviews with reporters using his real name. He also revealed he had tested positive for AIDS. In the end, the few reporters who had returned for a follow-up interview with David found that their stories were tossed out by their editors. There were, however, two important in-depth interviews with lasting significance—one took place on November 4, 1989, with writer Jason Berry and the second took place three days later with veteran Catholic reporter Gary Potter.

The Berry story ran the following week in *The Plain Dealer* using David's pseudonym "Damian."

The Potter story was reported in *The Wanderer* on November 23, 1989.

Potter received permission to use David's real name.

The young man told Potter that Father Henry and Father Ferrario stole his childhood. He revealed one moving incident to which every victim of child abuse can probably relate. David said that during the time he spent at the home of Michael Schwartz and his family, he saw Michael tenderly holding his son and reading to him. David said that he had wanted that type of love from his own father, but he had to face the fact that he never would have it. The *New York Times* and the *Washington Post* ran short pieces on both press conferences, but the stories never made the wire services.

On November 14, 1989, Pat Morley ran a two-hour taped interview on her radio show with David Figueroa in which he revealed information on the former seminarian from St. Stephen's Seminary who Ferrario had attempted to seduce in 1980 before he became a bishop.

Two days later, Bishop Ferrario sent out a confidential memo from the Chancery that was to be read at all Masses should the story break in Hawaii. The memo noted that since the late 1970s, certain groups of people in Hawaii have spread false rumors accusing the bishop of sexual offenses. The memo stated that Archbishop Giovanni Re, Secretary of the Sacred Congregation for Bishops had investigated the charges and dismissed them in 1987. But Ferrario did not have to worry. Hawaii's two top papers *The Honolulu Advertiser* and the *Honolulu Star-Bulletin* blacked out the story completely.

David Figueroa on the *Geraldo* Show

On September 12, 1990, one year after the disappointing Baltimore press conference, David Figueroa got a second chance to tell his story on *Geraldo*

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Rivera, the nationally syndicated television talk show. The segment was titled “Church Scandals.”³⁸ Reporter Jason Berry, to his credit, was in the audience to give David moral support.

Berry pointed out that David passed a lie detector test administered by a veteran polygraph expert on February 28, 1990. When asked why he had waited so long before making the charges against Ferrario public, David replied that he had always thought it was his fault. Public opinion still weighed in on Ferrario’s side, but the tide was beginning to turn as the details of clerical sex abuse and official ecclesiastical cover-ups began to surface.

After the airing of the *Geraldo Show*, Bishop Ferrario had a formal statement of denial drawn up and distributed to all the clergy in the Honolulu Diocese. All questions were to be referred to the Chancery. The bishop stated that a “very thorough investigation” had been made by the National Conference of Catholic Bishops and the Vatican, and the accusations against him were found to be “baseless and false.”³⁹

In late September and early October 1990, the *Hawaii Catholic Herald* ran a series of letters-to-the-editor in support of the Honolulu bishop. One of those letters was written by Robert Morris, head of Dignity/ Honolulu. It was one of the few times a member of Dignity has ever publicly championed an American bishop—albeit, a fellow homosexual and pederast. The letter, filled with suggestive double-entendres, probably gave Morris and the island’s gays a real charge. It stated:

All gay Christians must applaud the restraint that accompanied the recent media coverage of the accusation that Bishop Ferrario sexually abused him. Both the *Star-Bulletin* and the *Advertiser* rightly noted that the accusation was late and unsupported by evidence. We must likewise deplore Geraldo Rivera’s nationwide (broadcast) of such a story for the tacky tabloid journalism that it is. The pleas of “free speech” and “freedom of the press” do not whitewash it. Finally, we must appreciate Bishop Ferrario’s example in turning the other cheek...Before we give credence to such stories, we must at least demand evidence, and even then, we must remember that the scripture calls Satan the “accuser of the brethren” (Rev. 12:10). We cannot participate in that and be consistent with our weekly prayer for “our Brother Joseph” during Mass.⁴⁰

On August 8, 1991, David Figueroa filed a federal civil lawsuit in Federal Court of Hawaii. The suit charged three island priests with abusing him—

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Bishop Ferrario, Father Henry and Father Bolger.⁴¹

Figueroa's attorneys were James Kreuger of Maui and Jeffrey Anderson of St. Paul, the veteran clerical abuse case lawyer. Anderson told *Wanderer* reporter Paul Likoudis that he was prepared to tell the court that Ferrario had other victims.⁴² Immediately after the court ruled that the statute of limitations had run out, David's lawyers appealed the case to the Ninth Circuit Court of Appeals in San Francisco that rejected the case on the same grounds.

The efforts of David Figueroa, however, did produce at least one salutary repercussion. The appearance of David Figueroa on the *Geraldo Show* and the lawsuit that followed finally persuaded the Holy See to take a more serious look at the Honolulu Diocese.

In the spring of 1994, Honolulu's *Gay Community News* carried a promotional story "Father X goes public — Super outing in Hawaii," that claimed the Vatican had placed a mole in the diocese to ferret out homosexual priests and their lovers.⁴³ The mole had been in place for at least three years. The article said that Father X had discovered that "the first priest to die of AIDS in Hawaii had been hospitalized secretly in Kuakini Hospital by Bishop Ferrario to avoid detection by Sister Maureen, head of St. Francis Hospital where Catholic priests are usually hospitalized."⁴⁴

In the meantime, Bishop Ferrario had undergone a quintuple heart bypass in 1992. On October 12, 1993 he resigned for health reasons. On November 29, 1994 Francis Xavier DiLorenzo was installed as the fourth Bishop of Honolulu.

According to Paul Likoudis, as Bishop Emeritus of the Diocese of Honolulu, Ferrario enjoyed his retirement years on the golf courses of Maui, while the body of David Figueroa, who had died of AIDS, lay cold in the grave. Pat Morley was also dead.

On December 12, 2004, Bishop Ferrario went to his Maker. He was 77-years-old. Bishop DiLorenzo administered the last rites for Ferrario and presided over his funeral Mass. "I have lost a dear friend," DiLorenzo told reporters.

The *Honolulu Star-Bulletin* which was loath to mention the word "gay" in connection with Ferrario when he was alive, ran an obituary notice, titled "Retired bishop helped poor, gays."⁴⁵ The article noted that Ferrario was named to a gubernatorial committee aimed at fighting AIDS and that he had

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ordained 19 priests during his 11 years as Bishop of Hawaii. The obituary stated that Bishop Ferrario preached “tolerance and community outreach,” and that he “openly welcomed gays into the church.”⁴⁶

† BISHOP JOSEPH KEITH SYMONS

Diocese of Palm Beach

In 1990, when Bishop Thomas Daily, the first Bishop of the Diocese of Palm Beach, Fla. went to the Diocese of Brooklyn, the Vatican chose Joseph Keith Symons as his successor.

Born on October 14, 1932 in Champion, Mich., Symons was a graduate of St. Mary’s Seminary in Baltimore. He was ordained a priest of St. Augustine, Fla. on May 18, 1958. Later records would show that he began preying on young boys shortly after his ordination.

In 1968, Symons was named Vicar General of the newly created Diocese of St. Petersburg headed by Bishop Charles B. McLaughlin. In 1971, Symons was elevated to Chancellor, a post he held for ten years under Bishop McLaughlin and his successor, Bishop William T. Larkin.

While Symons was Chancellor, the notorious clerical pederast, Fr. Rocco D’Angelo, came to the Diocese of St. Petersburg from the Archdiocese of Miami.

Father D’Angelo’s criminal career spanned more than two decades beginning in 1962 during which time he molested and sodomized at least a dozen altar boys from parishes in South Florida.

In 1967, Archbishop Coleman Carroll of Miami sent D’Angelo to the Seton Psychiatric Institute in Baltimore for evaluation and correction of “alleged homosexual activities involving young boys.”⁴⁷ After eight months of therapy D’Angelo was declared fit for reassignment, but where could Archbishop Carroll put the priest to avoid stirring up the ire of the parents of D’Angelo’s former victims?

Archbishop Carroll arranged for D’Angelo to be transferred to the new Diocese of St. Petersburg. It is unclear if the archbishop informed Bishop McLaughlin or Chancellor Symons of the priest’s criminal record at the time of transfer or not.

However, it appears that it would have made little difference since even after officials of the St. Petersburg Diocese were apprised in writing of D’Angelo’s criminal past, they continued to assign him to three new parishes

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and a Catholic youth program! During this time, the priest managed to claim at least six new victims. In the 1990s, lawsuits against Father D'Angelo and the Dioceses of Miami and St. Petersburg forced the priest into retirement, but he never spent a day in jail nor was he defrocked.

The D'Angelo affair was an important milestone for Symons as it identified him as a team player who could keep his mouth shut. Bishop Larkin made him an auxiliary bishop.

On November 1983, Symons was installed as Bishop of PensacolaTallahassee, a new diocese that had been created out of the Dioceses of Mobile and St. Augustine. His final ecclesiastical promotion came in July 31, 1990, when he was made Bishop of Palm Beach at the age of 58.

During Symons' eight years as Ordinary of Palm Beach, the diocese gained a reputation as being both "gay friendly" and a dumping ground for criminal pederast priests from other dioceses on the East coast.

According to John Holland, staff writer for the *Sun Sentinel*, bishops from the Dioceses of New York, Brooklyn, Camden, Orlando, Charlotte and Rockville Centre, N.Y. transferred errant priests guilty of sexual misconduct to the Diocese of Palm Beach.⁴⁸

Bishop John R. McGann of Rockville Centre sent four accused clerical sex molesters to Palm Beach including Father Peter Duvelsdorf who arrived in 1991 after being accused of molesting two brothers on Long Island. Duvelsdorf continued to serve as a priest in Palm Beach until he was arrested for public masturbation in a St. Lucie County park.⁴⁹ Duvelsdorf has since retired.

McGann also shuffled Rev. Thomas DeVita off to Palm Beach after the priest was accused of having a sexual affair with a boy at St. Joseph's in Kings Park in 1978. DeVita said the relationship was "consensual."⁵⁰ In October 1995, one year after DeVita got to Florida he was accused of "sexual misconduct" by an adult parishioner and he left for a parish in New Buffalo, Mich.

In the mid-1980s, McGann sent Rev. Matthew Fitzgerald who had been accused of sexually molesting a teenager at St. Brigid's Church in Westbury, south to Palm Beach because of the priest's alleged "allergies." Upon his arrival in the Diocese of Palm Beach, Fitzgerald molested two brothers. Between 1992 and 1997, he racked up four separate charges of sexual

misconduct in two different parishes. Bishop Symons finally was forced to remove the priest from active duty.⁵¹

Cardinal John O'Connor, Archbishop of New York sent accused pederast Msgr. William White to Bishop Symons in the 1990s. The priest was dismissed from his post at St. Vincent De Paul Regional Seminary near Boynton Beach five years after he first admitted to church officials that he fondled and made sexual advances to one of his former high school students.⁵²

Even Symons' predecessor, Bishop Daily of the Brooklyn Diocese, made his small contribution to the ill-fated Diocese of Palm Beach.

In 1996, three Dominican nuns working in the Brooklyn Diocese informed Daily that in 1974, Father Anthony J. Failla had abused a young boy named Carlos Cruz. The orphaned Cruz resided at St. Michael St. Edward's Parish in Fort Green with the parish priests. The Ordinary at the time the molestation took place was homosexual Bishop Francis Mugavero. Cruz eventually told another priest of the abuse and in 1975 Failla was sent to St. Boniface's, a neighboring parish, and then to St. Finbar.

After their meeting with Bishop Daily, the sisters were assured that the bishop would take aggressive action against Failla. When Bishop Daily did not keep his word, the sisters went public with their story. Neither Mugavero nor Daily ever notified the police of the alleged crime against the orphaned Cruz who lived at the parish house. Daily eventually called Symons and received permission to send Father Failla to Palm Beach.⁵³

Then there was the case of Msgr. Philip Rigney, whose record of molestation has already been cited in Chapter 12 in connection with the Adamo affidavit.⁵⁴

In a civil lawsuit filed in April 2002 against the Diocese of Camden, N.J., Rigney, who had served as Vicar and Vice Chancellor of Camden, was accused of sexual molestation and sodomy of two teenage boys between 1978 and 1982. The assaults took place in church rectories in New Jersey and in Florida and Canada when the priest accompanied the boys and their parents on vacation.

Bishop George H. Guilfoyle of Camden, one of Cardinal Spellman's homosexual auxiliaries, learned of Rigney's criminal conduct in 1984, but he refused the priest's offer to resign. The bishop told the victim's parents that Rigney would be sent out for counseling. Instead, the bishop sent him to

another parish until Rigney's retirement in 1987.

In 1991, Rigney arrived in the Diocese of Palm Beach with a letter of recommendation to Bishop Symons from Guilfoyle's successor, Bishop James T. McHugh.

Officials of the Diocese of Palm Beach eventually forced Father Rigney's resignation when they learned of the lawsuit against him and the Diocese of Camden.

The Rigney Case is of particular significance because it demonstrates in a very concrete way the logistical pipelines of clerical molestation in AmChurch and how homosexual bishops assist one another in sheltering clerical sex offenders in their respective dioceses.

Symons Cossets Pro-Homosexual Groups

Pro-homosexual groups like New Ways Ministry have a built-in Geiger counter when it comes to ferreting out homosexual bishops and cardinals in AmChurch and they use this knowledge to their advantage in moving the Homosexual Collective's agenda forward.

On May 30–June 1, 1997, Catholic Parents Network, a pro-homosexual front for New Ways Ministry, sponsored a weekend retreat for parents of homosexual children at the Cenacle Center in Lantana in the Palm Beach Diocese.⁵⁵ Roman Catholic Faithful attorney James Bendell from Washington State was arrested at the Cenacle for saying the rosary and protesting the pro-homosexual affair.

The following October, when the Bridgeport Diocese cancelled the workshop, Fr. Robert Nugent, the co-founder of New Ways retaliated by claiming: "The bishop of the Diocese of Palm Beach, Florida was also pressured to cancel a similar retreat in Lantana this past spring. Unlike the Bishop of Bridgeport, Bishop J. Keith Symons issued a public statement in which he said that he had 'consulted fellow bishops of dioceses where they have spoken' and was assured 'that Father Nugent and Sister Gramick present the authentic teaching of the Catholic Church with compassionate ministry outreach.'"⁵⁶ Nugent said he wanted readers to get "the complete picture."⁵⁷

Catholics got "the complete picture" when Bishop Symons resigned his office following accusations that he had molested five teenage boys. **Bishop Symons Resigns**

On June 2, 1998, Bishop Robert Lynch of the Diocese of St. Petersburg took the podium at a press conference staged at the Cathedral of St. Ignatius Loyola in Palm Beach to announce the resignation of his colleague, Bishop Joseph Symons. The resignation followed the revelation that Symons had molested at least five teenage boys during the early years of his priesthood. Pope John Paul II accepted Symons' resignation and assigned Lynch the role of Apostolic Administrator of Palm Beach until a successor to Symons was selected.

In his introductory remarks at the press conference, Lynch announced that Symons had entered into a program of "evaluation and treatment" at an undisclosed location. Church officials could not squirrel Symons away at St. Luke's Institute because the bishop's old friend Fr. Rocco D'Angelo had taken up residency there. So they sent Symons back to his native Michigan where he took up temporary residence at a convent somewhere in the DeWitt area near Lansing.⁵⁸

Within a year, the disgraced Symons was back in circulation in the DeWitt area. At the request of Bishop Carl F. Mengeling of Lansing, Symons presented a daylong program of prayer and meditation on the Virgin Mary at the St. Francis Retreat Center in DeWitt. Apparently, Mengeling failed to see the grotesque irony of his actions.

Let us return to the Lynch press conference.

Bishop Lynch read a prepared text from Symons in which he (Symons) admitted to "inappropriate sexual behavior with minors."⁵⁹ He offered his apologies to those he had hurt and asked for the prayers of the faithful for the unfaithful. Typical of the ego-centered mentality of homosexuals, Symons wrote, "At some other time, I hope the People of God in the Church in Palm Beach will be able to appreciate what I have attempted to accomplish while serving as your bishop."⁶⁰

Lynch told reporters that Symons told him that he had not molested anyone in the last 25 years, that is from 1973 onwards, but Lynch added: "I want to believe him, but sometimes people with this disease are in such deep denial that they don't remember what they did."⁶¹ Lynch admitted "we don't know how many victims there were," but he said both he and Bishop John Ricard of the Diocese of Pensacola-Tallahassee where the reported molestations had taken place, invited anyone else who had been molested by Symons to come forward.⁶²

Following the press conference, the *Palm Beach Post* reported for eight consecutive days on the Symons scandal. Articles on Symons' resignation were also covered by the Fort Lauderdale *Sun-Sentinel*, *St. Petersburg Times*, and *Miami Herald*.⁶³ A brief mention of Symons' resignation also appeared in the *New York Times*, *Atlantic Journal and Constitution*, *Chicago Tribune* and *Seattle Times*.⁶⁴

However, according to writer Mark Silk, the Symons resignation attracted little national media attention outside of Florida because neither the original accuser, a 53-year-old man who told his priest that he had been molested by Symons when he was a 13-year-old altar boy, nor the other alleged victims had ever filed a lawsuit or taken legal action against Symons or the Diocese of Pensacola-Tallahassee. Thus the issue was dead in the water with Bishop Lynch's announcement that Symons had stepped down from his office.⁶⁵ Bishop Lynch got the credit for the quick defusing of the Symons scandal. The local media praised his candor and honesty. The *Tampa Tribune* called his handling of the case "impressive" and the *Miami Herald* hailed the Church's new openness as "refreshing."⁶⁶ According to Silk, Lynch told reporters that it had taken five weeks from his receiving the complaint to securing Pope John Paul II's acceptance of Symons' resignation. Far from minimizing the malfeasance as long past and limited in scope, he expressed only conditional support for his departed colleague's version of events.⁶⁷

What's Wrong With This Picture?

The only thing wrong with this picture perfect conclusion is that it is largely untrue.

According to Silk, Twila Decker of the *St. Petersburg Times* reported on July 30, 1998 that Symons' initial accuser had actually brought the molestation to the attention of Church authorities *three years earlier* than previously supposed. Decker based her charge on the records released by the Pinellas-Pasco State Attorney's office. Rather than immediately seeking Symons' ouster, the former bishop of Pensacola-Tallahassee, John M. Smith, arranged a meeting between the initial accuser and Symons. At the meeting, Bishop Symons admitted the molestation, but lied about not engaging in any other incidents of sex abuse with minors. He promised to get counseling. The initial victim was paid off as were the later victims that came forward and the court records were sealed.⁶⁸

Lynch was appointed to Bishop of the Diocese of St. Petersburg on

December 5, 1995. Apparently Symons did not tell Lynch about the sex abuse settlement when he took over the diocese. Bishop John Ricard did not take over the Diocese of Pensacola-Tallahassee from Bishop John Smith (who had in the meantime been appointed Coadjutor Bishop of Trenton) until January 1997. Smith, a protégé of Cardinal Theodore McCarrick, apparently forgot to tell Ricard about the Symons settlement.

When the Decker story broke, Bishop Lynch immediately announced that he was appointing a retired judge to look into how the 1995 complaint was handled in order to “restore some credibility to the diocese” (and presumably himself). Lynch said that he himself had learned of the meeting between Symons and his victim just days before Symons resigned. This meant that he knew about the settlement with Symons’ victims prior to the June 2 press conference. Why hadn’t he revealed the truth then? As John Grogan, columnist for the *Sun-Sentinel* quipped, “What other little details have church leaders failed to mention?”⁶⁹

Lynch—A Modernist Bishop

That the pope selected Bishop Lynch as the temporary administrator and spokesman for the beleaguered Diocese of Palm Beach is not surprising. Lynch is an Establishment figure in AmChurch who made his reputation at the National Conference of Catholic Bishops/U.S. Catholic Conference as a man who gets a job done. He served as Associate General Secretary of the NCCB/USCC from 1984 to 1989 and as General Secretary from 1989 to 1995. His signature document is “Communities of Salt and Light: Reflections on the Social Mission of the Parish” that was approved by the Catholic bishops at their November 1993 annual meeting.

A West Virginia boy, born and bred, Lynch received his Bachelor of Arts degree from the Pontifical College Josephinum in Worthington, Ohio in May 1963 and his Master of Divinity degree from Pope John XXIII National Seminary in Weston, Mass. in May 1978. He was ordained a priest of the Archdiocese of Miami on May 13, 1978, at the age of 37, and served at St. James in North Miami and as pastor at St. Mark’s in Fort Lauderdale. He was named the fourth Bishop of St. Petersburg on December 5, 1995. The appointment was no surprise, the post of General Secretary of the NCCB/USCC has long been recognized as a springboard for ecclesiastical advancement in AmChurch.

Bishop Lynch accelerated the rate of “modernization” of the Diocese of St.

Petersburg. Traditional Catholics report that he radically reduced the practice of exposition of the Blessed Sacrament in local parishes and he enthusiastically promoted sex instruction in Catholic schools. He permitted the continuance of Dignity-like Masses for homosexuals and welcomed New Ways Ministry into the diocese.⁷⁰ In the horrific case of hospitalized Terri Schindler Schiavo, whose adulterous husband starved her to death, Lynch neither defended the young woman's right to food and water or her right to Holy Communion as a baptized Catholic, one of the young woman's few consolations in this world.⁷¹

Bishop Robert Lynch Manages His Own Crisis

On March 22, 2002, the Diocese of St. Petersburg was hit by more bad news. Bishop Lynch had called an impromptu press conference to deny charges that he had sexually harassed a former head of communications for the diocese. Lynch decided to call the news conference *after* he heard that the *Tampa Tribune* was just about to break the story. The 60-year-old bishop said the allegations against him were “unsubstantiated,” which is not to say they were not true.

“I have faithfully and fully lived the celibate vow since the day of ordination,” Lynch said. He told reporters gathered at the press conference that he had asked his superiors (actually they were his subordinates) to review the charges against him because of the intense media scrutiny of sexual misconduct by Catholic clergy.

The sexual misconduct charge against Lynch involved former diocesan employee Bill Urbanski, 42, who reported to Church officials that Lynch had sexually harassed him on numerous occasions.

Church officials said they offered Urbanski another job within the diocese but away from Bishop Lynch in September 2002, but Urbanski turned down the offer. Instead, he was given a \$100,000 severance package after he agreed not to file a lawsuit. Actually, the figure is closer to \$150,000 if the extended salary payment that qualified Urbanski for vested pension benefits is included.⁷²

The entire operation was carried out in almost total secrecy. Lynch's three loyal subordinates—diocesan attorney, Joseph DiVito, Vicar General Msgr. Brendan Muldoon, and Chancellor Msgr. Robert Gibbons— “reviewed” the complaint against their boss. Only Archbishop John Favalora in Miami was notified of the complaint. Nothing was put in writing. Nevertheless, church

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officials denied that the payment was “hush money.” “The diocese does not buy silence in St. Petersburg,” said attorney DiVito.⁷³ He explained that the money came from parishioners, bequeaths, investments and unrestricted accounts. “No funds earmarked for the ministry were used,” DiVito said.⁷⁴

When contacted by the press for a statement, Urbanski said the public revelation had caught him by surprise and he was not prepared to discuss it at this time.⁷⁵

Later, Bishop Lynch admitted that he may have crossed the line between friendship and work.⁷⁶ He made a vague reference to getting some “counseling.”⁷⁷

In addition to reporting on the Lynch-Urbanski story, the *St. Petersburg Times* and the *Tampa Tribune* were looking into rumors of Bishop Lynch’s intimate relationship with bachelor David Herman, a contractor who had moved from Fort Lauderdale to St. Petersburg with Lynch when he was installed as bishop. The two men had vacationed together in Hawaii, San Francisco, Key West, Bermuda, Israel and Rome, sometimes accompanied by Urbanski.⁷⁸

Herman had several things in common with Urbanski, one of them being that both men were triathletes. In March 2000, all three men, that is Herman, Urbanski and Lynch went to West Palm Beach for a weekend. Urbanski said the bishop pressured him to go. When they got to their hotel, Urbanski said that Lynch made him take a steam bath together. Herman, who joined the two men said that Urbanski clearly did not want to be there.⁷⁹

Urbanski said that when Lynch began to make sexual overtures towards him, he tried to avoid the bishop as much as possible. “I tried to avoid him as the years progressed, without him getting mad at me. I couldn’t have him mad at me. It was a tough day at work if he was mad at me, yet I couldn’t leave. He went as far as to tell me how to wear my hair. If I got my hair cut, he would say, ‘Oh, Bill. You need to grow your hair back. It’s not a flattering haircut for you.’”⁸⁰ He said that when he and Bishop Lynch traveled together the bishop always insisted on sharing rooms, and sometimes appeared naked from the shower.⁸¹

In April 2002, Urbanski gave a lengthy interview to Brad Smith of the *Tampa Tribune* in which he elaborated on his four and a half-year relationship with Bishop Lynch. He said that Lynch was a lavish spender who always traveled

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first class and that he (Urbanski) was frequently the recipient of the bishop's *largesse*—watches, designer clothing and other expensive items. Urbanski said at first he was grateful, until he realized that the gifts came at a price—more time, attention, and ultimately sexual favors for the bishop.

It is interesting to note that reporters following the case appeared to be unfazed by the homosexual overtones of the Lynch-Herman relationship or Lynch taking sexual familiarities with Urbanski, a married man with two small children baptized by the bishop. They were upset, however, by the accusation that Lynch, as Corporation Sole of the Diocese of St. Petersburg, had awarded Herman highly inflated new construction contracts totaling \$30.3 million on a non-competitive bid basis even though diocesan regulations mandate open bidding for church construction work.⁸²

It appears that Bishop Lynch has successfully managed his own sexual misconduct crisis, thanks in no small part to a major distraction provided by the resignation in March 2002 of Bishop Anthony O'Connell of the Diocese of Palm Beach for—you guessed it—sexual molestation.

† BISHOP ANTHONY O'CONNELL Diocese of Palm Beach

Anthony Joseph O'Connell was born in Lisheen, County Clare, Ireland on May 10, 1938. He received his early and secondary education at Mount St. Joseph College in Cork and Mungret College in Limerick. At the age of 20, he emigrated to the United States and entered Kenrick Seminary in St. Louis. He was a young man of substantial build and commanding appearance, large and burly, almost six feet tall. His ordination to the priesthood for the Diocese of Jefferson City, Mo. took place on March 30, 1963.

The following fall, he received his first assignment as the Director of Students at the now defunct St. Thomas Aquinas Minor Seminary in Hannibal, Mo., operated by the Diocese of Jefferson City.

Founded in 1957, St. Thomas was a boarding school for high school-aged boys interested in pursuing a vocation to the priesthood. Attendance at the junior seminary peaked in 1967 with just under 100 students. For many years it was the major source of candidates to Conception Seminary College and it supplied more than half of the priests for the Diocese of Jefferson City.

Father Dan Merz, an alumnus from St. Thomas and Conception College recalled, "St. Thomas was not so much a place to learn how to be a priest, but a place to learn how to be a young Christian man."⁸³

By early 2000 the enrollment at St. Thomas had dropped significantly. The graduating class of May 2000 numbered only seven. By 2002, the total number of students at the junior seminary had fallen to 27 and it was being almost totally subsidized by parish assessment fees. On May 20, 2002, St. Thomas closed.⁸⁴

The final *coup de grace* came in the form of a sex abuse scandal that had its genesis years before when a charismatic new priest by the name of Father Anthony O'Connell joined the staff of St. Thomas Seminary.

From Spiritual Director to Bishop

In 1968, after serving as Dean of Students for five years, Father O'Connell was named Spiritual Director of St. Thomas. In 1970, he was appointed Rector of St. Thomas, a position he held until June 1988.

Such was the confidence that Bishop Michael Francis McAuliffe had in Father O'Connell, that he also made the 31-year-old priest Director of Vocations for the Diocese of Jefferson City (1969–1988). O'Connell also served on the Diocesan Commission for Personnel and President of the Presbyteral Council. Thus, O'Connell played a vital role in all stages of vocational development for priests of the Jefferson City Diocese.

On May 27, 1988, Pope John Paul II appointed O'Connell the first Bishop of the Diocese of Knoxville, Tenn. that was created from the Diocese of Nashville.

O'Connell's installation took place three months later at the Holiday Inn Convention Center. Archbishop Pio Laghi, the Apostolic Pro-Nuncio, was the principal consecrator assisted by Bishops James Niedergeses of Nashville and Michael McAuliffe of Jefferson City. One has to wonder what thoughts were going through McAuliffe's mind as he watched a man who he knew to be a sexual predator of young boys studying for the priesthood being elevated to the rank of bishop.

Ten years later, in November 1998, Bishop Anthony O'Connell was informed by Archbishop Agostino Cacciavillan, the Apostolic Pro-Nuncio in Washington, D.C., that he was to relieve Bishop Robert Lynch, the Apostolic Administrator of Palm Beach who had taken over the diocese when Bishop Symons resigned in June.

O'Connell's installation as Bishop of Palm Beach took place on January 14, 1999. Catholics of Palm Beach breathed a little easier having been assured by

the new bishop that he would bring a higher moral order to the scandal ridden diocese. The illusion lasted three years, two months, and seven days.

A “Misguided” Bishop Confesses—Almost

The month of March 2002 started off in relative quiet. In the first week of March, Michael McCarron, Executive Director of the Florida Catholic Conference distributed a *pro forma* four-paragraph statement signed by all ten Florida bishops including O’Connell on clerical sexual abuse. The bishops called such acts, especially those involving minors “both criminal and sinful,” and assured their 2.2 million followers that procedures are in place to deal with allegations of clerical sexual misconduct.”⁸⁵

That very same week, the O’Connell scandal began to unfold. Christopher Dixon, a former priest and victim of Bishop Anthony O’Connell decided to break a confidential agreement he made in 1996 as part of a secret settlement with the Dioceses of Palm Beach and Jefferson City. Dixon, initially gave his story to the *St. Louis Post-Dispatch* that ran the story on March 8, 2002. He was also interviewed later by reporters for the Associated Press and the *New York Times*.

Dixon expressed puzzlement as to why O’Connell, with skeletons in his own closet, accepted the Palm Beach position in the first place.⁸⁶ Bishop

O’Connell had gambled on money keeping everyone quiet and had sadly underestimated the newfound courage of victims of clerical sex abuse.

On March 8, 2002, the popular bishop with the Irish lilting voice appeared at a news conference flanked by two dozen priests and staff. He announced his resignation and confessed that he had molested a teenager (Dixon) at St.

Thomas Aquinas Seminary 25 years ago, but he only “touched” him.⁸⁷ With cameras rolling, the dour-faced O’Connell explained that he engaged in some “misguided” and “experimental” forms of sexual therapy to help the young man cope with problems of adolescent sexuality.⁸⁸ It was “so stupid and foolish ... the counseling had gone too far,” he said.⁸⁹

“I am mortified,” the 63-year-old O’Connell told reporters, “and I am saddened and embarrassed and ashamed.”⁹⁰ In a form of self-praise, O’Connell said that God had given him “a lot of abilities and great gifts,” and he had used those gifts “very fully.”⁹¹ He apologized to the Papal Nuncio, fellow priests, and his Jewish, Muslim and Protestant friends.⁹²

When asked if there might be similar accusations from other persons, O’Connell said one might surface “of a somewhat similar situation in a

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somewhat similar time frame.”⁹³

Meanwhile, behind the scenes O’Connell was engaged in a frantic game of damage control. He emailed other victims and tried to buy their silence with money. He asked them not to file a lawsuit against him.

Damage Control from the Pulpit

Immediately after the press conference, pastors of Catholic churches throughout the Dioceses of Palm Beach and Knoxville announced that they were holding special Masses for O’Connell.⁹⁴ Diocesan spin-doctors Deacon Sam Barbaro in Palm Beach and Mark Saucier in Jefferson City informed the press and Catholic laity via the diocesan newspaper that the bishop was resting in an undisclosed location.

A memorandum from the diocese read that Sunday from all pulpits in the Diocese of Palm Beach stated, “...no allegations of sexual misconduct were made against Bishop O’Connell during his time as your Bishop.” All priests were instructed to stress the need for prayers and forgiveness in their homilies.

One priest, Rev. Marty Devereaux of St. Joan of Arc confessed, “We are all broken and imperfect. Bishop O’Connell faced his imperfection and didn’t do it anymore...”⁹⁵

Msgr. John McMahon, pastor of St. Joan of Arc said, “Rome didn’t know about it ... Jefferson, Missouri didn’t tell anyone. They tried for rehabilitation. That was a bad move.”⁹⁶

What rehabilitation?

O’Connell never spent a day in a rehabilitation-medical treatment center in Missouri or anywhere else. More to the point, with at least eight bodies and souls strewn along his path, he never spent a day in jail.

Bishop O’Connell had been popular among liberal priests in the diocese. Some 100 of his loyal followers put together a full-page ad supporting their bishop intended for publication in the *Palm Beach Post*, but it was pulled by diocesan officials at the last moment. The ad was in the form of a petition asking O’Connell to remain as their leader, although the decision to accept or reject a bishop’s resignation rested in the hands of the Holy Father.⁹⁷

Similar sentiments and acts of support came out of O’Connell’s former Diocese of Knoxville.

“It’s a tragedy that such a highly respected bishop known for championing

many social causes and reaching out to so many people would be beset by such a deep personal human failing,” said Rick Musacchio, communications director for the Diocese of Nashville. “We pray for the healing of all involved,” he said.⁹⁸

People who knew Bishop O’Connell as the Ordinary of Knoxville said that they were taken by surprise by the revelations of sex abuse.

“It is totally contrary to what I know of Bishop O’Connell,” said Father J. Vann Johnston, a canon lawyer and Chancellor of the Diocese of Knoxville.⁹⁹

“He is a fine, laudable, charismatic, high-spirited man. I am saddened by these events,” said Rev. Bill Couch, a Lutheran pastor who worked with O’Connell in the Association of Christian Denominational Leaders in Knoxville. “I support him but each of us are responsible for our actions before God,” said Couch. “I’m sure that his repentance is genuine.”¹⁰⁰

A Review of the Dixon Case

In his interview with the *St. Louis Post-Dispatch*, Christopher Dixon, the former seminarian and priest said that Father O’Connell, then Rector of St. Thomas, was one of three priests who abused him.¹⁰¹

Dixon said that in 1977 he went to O’Connell for counseling after being molested by two other priests—Father John Fischer, his parish priest, and Reverend Manus Daly, the Dean of Students at St. Thomas.

O’Connell told the boy to disrobe and join him naked in bed where the priest touched him sexually. Fr. O’Connell seemed to experience sexual satisfaction from his actions, said Dixon.¹⁰² The sexual abuse began when Dixon was a freshman and continued through the 12th grade.

Dixon went on to be ordained, but he continued to suffer from severe bouts of depression. He finally left the priesthood in 1995 after he was assigned to teach at the seminary under the supervision of Reverend Manus Daly, his former abuser at St. Thomas.

In 1996, Dixon reached a secret settlement with the Diocese of Jefferson City. He was given \$125,000 in exchange for a promise not to pursue further claims against the diocese, Bishop O’Connell (then Bishop of Knoxville) and Fathers Daly and Fischer. The diocese did not admit its guilt at the time of the Dixon settlement.¹⁰³ It has been reported that the agreement between Dixon and Jefferson City officials was so secret that even the Vatican did not

know about the abuse. Subsequent events would cast doubt on this statement. The same week that O'Connell resigned from his post and Dixon went public with his charges, Jefferson City diocesan officials hurried to remove Daly from his Marceline, Mo. parish. Fischer had already been forced to resign from the priesthood in 1993 after allegations of sexual abuse arose in connection with other young boys.¹⁰⁴

The Modus Operandi of Father O'Connell

On March 23, 2002, Minnesota lawyers Jeffrey R. Anderson and Patrick W. Noaker of Reinhardt & Anderson of St. Paul filed civil lawsuits on behalf of three former victims of Bishop O'Connell. The suits charged the Dioceses and Bishops of Jefferson City, Palm Beach and Knoxville with covering-up O'Connell's criminal actions over a 30-year period by transferring him to new posts and advancing his career despite his history as a sexual predator.

To date, eight victims have come forward with multiple charges of sexual abuse dating from 1964 to 1988. In all cases, O'Connell has pleaded the Fifth Amendment during the deposition process. The statute of limitations has thus far protected him from criminal prosecution.

The testimony of O'Connell's victims provides an in-depth look at the grooming procedures used by predatory priests to gain the confidence and at least tacit cooperation of the young boys and men they molested. At least one of O'Connell's victims attempted suicide.

O'Connell posed as a benevolent friend trying to help his victims, when in fact, he was a sexual predator who got his jollies at the expense of corrupting young boys destined for the priesthood. All his victims were deliberately selected for their vulnerability, i.e., they all shared concerns about same-sex inclinations or temptations, sexual gender confusion, or troubles at home.

O'Connell told each of his victims that they were "special."¹⁰⁵

Once O'Connell targeted his victim, he would subject the boy to questioning about sex and his sexual fantasies. Sometimes he had the boys keep a sex journal that the boy brought to the "counseling" sessions. Sex play began with wrestling and horseplay and then progressed to masturbation and oral copulation.

All O'Connell's victims said that they felt helpless, both physically and morally, when they realized what the priest was doing to them. O'Connell's status as a priest and later as a spiritual advisor and rector of the seminary

gave him virtually absolute power over the young boys placed in his charge. O'Connell attempted to conceal the objective sinfulness of homosexual acts by saying they were okay.

The background of eight of Father O'Connell's victims, based on a timetable drawn up by Anderson and Noaker, are presented below in chronological order. There is some overlap because O'Connell usually had more than one potential victim waiting in the wings to replace a boy who graduated or simply quit the seminary. O'Connell arrived at St. Thomas in the fall of 1963. The molestation of his three earliest victims began in 1967.

- **Victims One and Two** informed Attorney Anderson of their abuse, but have not filed any lawsuit thus far. They were both freshmen, about 14 years old, and therefore minors under the law, when O'Connell went after them. Anderson claims that there is evidence that the Jefferson City Diocese knew about sexual abuse of boys at the junior seminary almost from the beginning. Anderson said that canon law requires that such information be registered in secret archival files of diocese.¹⁰⁶

- **Victim Three** identified as John WM Doe in a lawsuit filed by Anderson was sexually exploited by O'Connell during his entire four-year stay at the seminary from 1967 to 1971.

- **Victim Four**, identified as John T. Doe in the lawsuit, charged that his sex abuse at the hands of O'Connell began in 1968 when he was a minor under the law. The civil suit was filed on April 18, 2002 in the Circuit Court of St. Louis County, Mo. Defendants include the Holy See, Bishops O'Connell, McAuliffe and his successor John R. Gaydos, Raymond J. Boland of Kansas City-St. Joseph, the Dioceses of Jefferson City, Knoxville and Palm Beach.

The lawsuit incorporates the Federal Racketeering Influence and Corrupt Organizations Act (RICO) that covers plaintiffs who have been harmed by a "pattern of illegal activity." Anderson has charged officials of the Catholic Church with systematically conspiring to withhold information of the sexual abuse of minors by priests under their jurisdiction.

The plaintiff is a homosexual male, age 47, from Minnesota. He came forward after Bishop O'Connell stated at his March 2002 press conference that there might be a second man after Christopher Dixon.

He was 14 when he came to St. Thomas in the fall of 1967. The young man came from a troubled family background and had an abusive father. In his

sophomore year, Father O’Connell became his spiritual director, confessor, guidance counselor and mentor. The plaintiff said he believed O’Connell actually liked him — that he was a favorite —and he became more and more dependent on the priest as time went on. The plaintiff said that O’Connell had “wit and charm and his kind of mental-type challenge.”¹⁰⁷

During his counseling sessions with O’Connell, the young man confessed he was troubled by homoerotic feelings for his classmates. O’Connell questioned him about his sexual fantasies including his masturbation practices and the penis size of his classmates. At one point, the priest pressured the plaintiff to reveal his secret, that is, his homoerotic feelings, to his classmates.¹⁰⁸

O’Connell’s counseling sessions with the boy took place late at night. The young boy would light a candle in the chapel next to the priest’s rooms and then enter O’Connell’s bedroom next door. In the beginning O’Connell asked the boy to masturbate while he looked on.¹⁰⁹ Later the priest began to fondle the boy’s genitals.

The plaintiff said that O’Connell encouraged his homosexual tendencies. He said his parents were against him “being gay,” and O’Connell was “really the only one that was at least not condemning me about it.”¹¹⁰ O’Connell told the young man that it was okay to be a homosexual.¹¹¹

At the end of his second year at St. Thomas, the young boy left the seminary but continued to meet secretly with O’Connell at local hotels in Jefferson City about every two or three months. The plaintiff was still a minor under state law when these liaisons started.¹¹²

The liaisons continued until 1972 when the plaintiff, now a selfdescribed “gay,” went away to college in Massachusetts. The reader will recall that this was the approximate time that O’Connell stated in his 2002 press release that he had had his last sexual engagement with minors.

O’Connell, now Rector of St. Thomas, kept in contact with the plaintiff through phone calls and emails. Once, when the priest was in the area, he sought out the plaintiff for sex at a local hotel. In 1986, when the young man went to St. Meinrad’s Seminary in Indiana for an interview, O’Connell visited him there. He offered the plaintiff a ride home and the two men stopped at a Louisville, Ky. hotel for a “counseling session” and sex. John T. Doe said that in the early 1990s, O’Connell, now Bishop of Knoxville, visited

him again in Massachusetts and the two men met at a hotel where they had sex.¹¹³

During his tenure in Knoxville, the plaintiff stated that O'Connell told him he got along with the youth of the diocese very well. O'Connell told him that on occasion he would have boys sleep over at the bishop's residence. The kids called the sleepovers "bunkn' with the Bish."¹¹⁴

In late 1993 or early 1994 after he had moved to Kansas City, Mo., John T. Doe said that a priest with whom he had entered into counseling was accused of pederasty. At this point, the plaintiff said he was motivated to tell someone about his abuse as a teenager at St. Thomas. He sought out Bishop Thomas Boland of the Diocese of Kansas City-St. Joseph and met with him after Mass. He said he told Bishop Boland about O'Connell and Boland told him to keep quiet about the abuse. Shortly after their conversation, Boland arranged for a phone call between the plaintiff and O'Connell in Knoxville. O'Connell lied and told the plaintiff that he was getting help for his pederastic inclinations.

Unfortunately, John T. Doe confided in the wrong person.¹¹⁵ Like O'Connell, Boland was born in Ireland, He had just recently been installed as bishop when the plaintiff contacted him. On April 23, 2002 when he was named in the John T. Doe lawsuit, Boland denied ever having the conversation with the plaintiff; although he remembered meeting a man outside Mass who said he wanted to get in touch with O'Connell. The bishop told him O'Connell was in Knoxville, which the plaintiff must have already known since O'Connell had told him about having sleepovers with young boys at the bishop's residence several years earlier.¹¹⁶

Despite the discrepancies between John T. Doe's and Bishop Boland's statements, we do know that in 1994, after the phone call between the plaintiff and O'Connell, the latter started to send the young man cash gifts and personal checks in the \$400 range. Communication continued by mail, phone calls and emails.

The plaintiff said that after O'Connell was posted to the Diocese of Palm Beach, the payments became more regular and continued right up until March 2002 when Bishop O'Connell resigned.

The plaintiff said he saw the payments as a form of restitution rather than blackmail. The fact that he never made copies of the checks, which any blackmailer would have done, tends to support this statement.¹¹⁷ The plaintiff

said that O'Connell did invite him on one occasion to his Palm Beach residence where the two men had sex.

On March 10, 2002, after the Dixon exposé, the plaintiff said that O'Connell contacted him, asked him for prayers, and said that he would continue to help him financially. On May 15th, O'Connell called again, this time promising the plaintiff payments for life if he would not file a lawsuit against him. Alas, O'Connell's charm did not work. It had finally penetrated John T. Doe's consciousness that O'Connell used him as he used all his other victims. On March 20, 2002 all communication between the two men ceased and a lawsuit was initiated.¹¹⁸

- **Victim Five** was Christopher Dixon whose story was covered earlier in this chapter. One of the most significant points about the Dixon Case is that in 1992, a youth worker for the Diocese of Jefferson City told McAuliffe that O'Connell had abused boys at St. Thomas. The whistleblower was sworn to secrecy, but when he became upset at the inaction of the diocese, he was fired. Dixon went to McAuliffe in 1995, but the bishop told him there was nothing that could be done since the statute of limitations was in place. Luckily Dixon was persistent and finally reached a financial settlement in 1993 with the Jefferson City Diocese.

- **Victim Six**, John CC Doe attended St. Thomas junior seminary from 1982 to 1986 while he was still a minor. A civil lawsuit was filed on his behalf by attorneys Anderson and Noaker on March 22, 2002, one month before the John T. Doe complaint. The lawsuit also contains the RICO provision. The defendants named in the suit are Bishops O'Connell, Gaydos, and Joseph E. Kurtz of the Diocese of Knoxville.

The anonymous plaintiff, age 34, currently works as a medical technician in St. Louis.

The plaintiff said he came to O'Connell for counseling briefly in his sophomore year following a sexual experience with another boy at St. Thomas Seminary. O'Connell became his spiritual director and confidant. The young man followed the same routine as John T. Doe. He would go to the chapel late at night, ostensibly to pray or light a candle, then slip into O'Connell's bedroom. The first sexual encounter occurred in November 1993 when O'Connell gave the boy a bear hug and seized his crotch. The plaintiff said he was terrified but what could he do—he weighed about 100 pounds and stood at five feet while O'Connell was a 250 pounder.¹¹⁹

O'Connell had the plaintiff keep a sex journal. He told the boy he was taking him to bed in order to demonstrate that being naked with another man in bed doesn't mean you're a homosexual. Gradually, O'Connell moved on to fondling the plaintiff's genitals and masturbation.

In 1984, during summer vacation, O'Connell offered to take the boy home. They made stops in St. Louis and Jefferson City during which O'Connell engaged the plaintiff in masturbation. That fall, during one of their counseling sessions, John CC Doe said that O'Connell tried to get him to perform oral sex on the priest, but he refused.¹²⁰

The plaintiff said that the sessions occurred two to three times a month and sometimes would last for up to five hours with the plaintiff returning to his room at three or four in the morning.

When John CC Doe graduated in May 1986, O'Connell took the young man out for dinner, a show and a sex session at a local hotel where he forced the graduate to perform sexual acts upon his person. When the plaintiff enrolled at Conception Seminary in Jefferson City, O'Connell made occasional visits to the seminary and continued to force himself on the young seminarian.

After O'Connell was appointed Bishop of Knoxville, the plaintiff thought the priest would become "holier," and leave him alone, but that turned out to be wishful thinking.¹²¹ Between 1988 and 1990, O'Connell continued to pressure the plaintiff for sexual favors. Their last physical contact occurred in 1991 when O'Connell met the plaintiff in Marian, Ill. for a sex session in a hotel room.¹²²

In 1994, the year that John T. Doe said he met with Bishop Boland, O'Connell started to make similar payoffs to John CC Doe totaling some \$10,000 to help him buy a car and furniture.

On March 9, 2002, John CC Doe called O'Connell and wanted to know if there were more than two victims—he and Dixon, but O'Connell did not respond. It is interesting that each victim thought he was O'Connell's "other victim." O'Connell told him he wanted to salvage their relationship.

In one email O'Connell suggested that his sex abuse might have a redemptive quality to it. "In the meantime, for whatever it may be worth, I am offering part of this pain so that it can be redemptive in some way for yourself," wrote O'Connell.¹²³ At this point, John CC Doe told O'Connell he wanted an apology from the bishop. When the bishop did not respond, he cut off all communication with O'Connell and decided to go to take legal action. On March 18, 2002, the frantic O'Connell sent him a plea not to go public or sue,

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but it was too late.

• **Victims Seven and Eight** —Little information is available on the last two victims other than their claim that they were abused by O’Connell while students at St. Thomas Seminary. One is a 38-year-old father of three who said that he “would rather die” than tell his teenage children about the abuse.¹²⁴

According to Rev. Joseph Starmann, a retired priest from Winfield, Mo. who knew the boy from seminary school days, the young man had told him that he had gotten “very intimate” with O’Connell, but he did not volunteer any further details. The abuse victim said that he did not report the abuse because he thought no one would have believed him. He blotted the abuse from his mind, entered the military service after graduation, got married, learned a technical trade and raised a family. When he learned of O’Connell’s forced resignation on charges of sex abuse, he said all the pain and despair of his adolescent years came flooding over him. He said he could not go through a lawsuit that would burden him with more stress than he already had.

“Some kids never get over the trauma and pay the price for this kind of outrageous abuse their entire lives,” Father Starmann told an Associated Press reporter.¹²⁵

O’Connell Living at Trappist Monastery

Three days after his resignation, with the approval of the Vatican, Bishop O’Connell received permission from Rev. Francis Kline, the Abbot of Mepkin Abbey about 30 miles north of Charleston, S.C. to stay at the monastery. The facility has played host to other sex offenders, but O’Connell has been their longest resident.

In April 2004, Mary Jeffcoat, a professional public relations spokesman for the abbey gave a brief interview to *Palm Beach Post* reporter John Lantigua on the status and disposition of O’Connell.¹²⁶

Jeffcoat said that O’Connell participates in the life of the community and performs manual labor and menial tasks. She made it clear that the facility is not a treatment center, but refused to state if he was receiving any kind of counseling or reparative therapy outside the compound. She did volunteer that civil authorities, that is, police investigators and lawyers involved in litigation connected with O’Connell’s crimes have access to him at the monastery. She said that O’Connell has had no contact with his victims since

he came to the facility, although the records show that as late as March 20, 2002, O'Connell was still trying to buy the silence of some of his victims.

Spiritually speaking, Jeffcoat said that O'Connell "is healing himself and turning to God."¹²⁷ No mention was made of restitution for the crimes O'Connell committed and the lives he had destroyed.

Before Lantigua left the monastery, Abbot Kline told him that O'Connell had "suffered quite a bit emotionally," after resigning and during his early days at the monastery." "He's getting better," Kline said.¹²⁸

Bishop O'Connell died at Mepkin Abbey on May 4, 2012.

Whither the Diocese of Palm Beach?

Immediately after Bishop Anthony O'Connell's resignation, Father James Murtagh was appointed Apostolic Administrator for the diocese. That October, Pope John Paul II sent troubleshooter Sean Patrick O'Malley, former Bishop of the Fall River Diocese, to Palm Beach to stabilize the diocese. He was installed on October 19, 2002.

Ten months later, Bishop O'Malley was sent to replace Cardinal Law in Boston.

Bishop Gerald Michael Barbarito succeeded Bishop O'Malley as Bishop of Palm Beach on July 1, 2003 and was installed on August 28, 2003, at the Cathedral of St. Ignatius Loyola as the fifth Bishop of Palm Beach.

Bishop Barbarito hails from the Diocese of Brooklyn. He was ordained to the priesthood by Bishop Francis J. Mugavero at St. Francis of Assisi Church, Astoria, on January 31, 1976. In 1981, the homosexual prelate pulled Barbarito from St. Helen's Church in Queens and made him Assistant Chancellor. One year later, Mugavero sent him to the Catholic University of America in Washington, D.C. for two years, where Barbarito earned a Licentiate in Canon Law. Upon his return to the Diocese of Brooklyn in 1984, Mugavero named him Vice Chancellor of the Diocese of Brooklyn. In 1994, Bishop Thomas V. Daily made Barbarito an Auxiliary Bishop and appointed him his personal secretary.

On October 26, 1999, Pope John Paul II appointed Bishop Barbarito to the Diocese of Ogdensburg, N.Y.

As Bishop of Ogdensburg, Barbarito permitted Fr. Richard Sparks, the notorious co-writer of the pro-homosexual sex instruction series *Growing in Love*, to make a presentation at Wadhams Hall Seminary in August 2001.

After Bishops Thomas "Mr. Fix-It" Daily, Joseph Symons, and Anthony

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O’Connell, it seems the people of the Diocese of Palm Beach deserve better.

‡ BISHOP PATRICK ZIEMANN

Diocese of Santa Rosa

Bishop Patrick Ziemann is one of Cardinal Roger Mahony’s golden boys. He is a member of the West Coast portfolio of bishops and cardinals which, together with the East Coast New York-Boston axis created by Spellman and O’Connell and the Chicago-Washington, D.C. axis of the late Cardinal Bernardin, form a national hierarchical network of homosexual and pro-homosexual prelates.

The original members of the West Coast grouping, whom I shall call “the Gang O’Four,” all of whom attended St. John’s Seminary in Camarillo, Calif., are Roger Michael Mahony, William Joseph Levada, Tod David Brown and Justin Francis Rigali.

Ziemann was not one of the original members of the Gang O’Four, but joined the Mahony-dominated clique at a later date.

Born in Pasadena, California, on September 13, 1941, George Patrick Ziemann was one of eight children of the old-money families of Ziemann and Scott. His father, J. Howard Ziemann, was a prominent Catholic lawyer. His well-known maternal grandfather was Joseph Scott, who played an important role in the creation of the Legion of Decency in the 1930s. Papal knights and prelates at the dinner table were part of Patrick’s youthful memories.¹²⁹ Aside from his valuable family connections, young Ziemann was also bright and ambitious. He said he was drawn to the priesthood at an early age.¹³⁰

Ziemann began his training for the priesthood at the now defunct Our Lady Queen of Angels High School Seminary operated by the Archdiocese of Los Angeles. The facility, located in San Fernando, was built in the 1950s under Cardinal James McIntyre. We’ll return to Our Lady Queen of Angels Seminary, an epicenter of clerical pederasty, later in this chapter.

After graduation, Ziemann went on to the now defunct St. John’s College where he obtained a BA in Philosophy. From 1963 to 1967 he attended St. John’s Seminary in Camarillo, also operated by the Archdiocese of Los Angeles.¹³¹ For decades, the seminary provided parish priests and Chancery administrators, not only for Southern California, but also for many dioceses in the mid-West and abroad.¹³² Here, Ziemann earned a Masters in Religion. He was ordained a priest of the Archdiocese of Los Angeles on April 29,

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1967.

Father Ziemann went on to graduate school at Mount St. Mary's College in affluent Brentwood. The 26-year-old priest, who spoke fluent Spanish, was also assigned to parish work at St. Matthias Church in Huntington Park, east of downtown Los Angeles. It was here at St. Matthias that Ziemann claimed his first young male victim that we know of.

After serving as associate pastor at St. Matthias from 1967 to 1971, Ziemann taught religion at Mater Dei High School in Santa Ana for four years. In 1974, he returned to Queen of Angels Seminary as Vice Rector and Dean of Students, teacher, and later spiritual director. He remained at the seminary until 1987, when his old friend Roger Mahony, formerly Bishop of Stockton became Archbishop of Los Angeles and a "Kingmaker" in AmChurch. Mahony ordained Ziemann an Auxiliary Bishop on February 23, 1987 and put him to work overseeing parishes and parish schools in Ventura and Santa Barbara counties.

Ziemann Appointed Bishop of Santa Rosa

On July 14, 1992, Pope John Paul II confirmed Cardinal Mahony's selection of Ziemann as Bishop of Santa Rosa, Calif. The ordination took place at St. Eugene's Cathedral with Cardinal Mahony officiating.

Erected in January 1962, the wealthy, sprawling Diocese of Santa Rosa was already steeped in clerical sexual corruption and intrigue when Ziemann set up shop as the fourth bishop of the diocese, but Ziemann compounded these problems with his own predatory homosexual behavior.

Court records and depositions by Ziemann's two immediate predecessors, the late Bishop Mark J. Hurley (1969–1986) and Bishop John T. Steinbock (1987–1991) who became Bishop of Fresno, demonstrate that neither bishop was capable of dealing with the diocese's predatory clerics.¹³³

During his first sermon from the pulpit of St. Eugene's Cathedral, Bishop Ziemann assured his flock that he would not tolerate sexual misconduct by his clergy, even though when he was Dean of Students at Queen of Angels, he ignored a complaint that priests were abusing students at the junior seminary.¹³⁴

Ziemann's Role at the NCCB/USCC

While Ziemann's charming, relaxed and almost irreverent style of shepherding his flock made him "wildly popular" among younger

parishioners in the Santa Rosa Diocese, his liberal theology and politics endeared him even more to the bureaucrats at the NCCB/USCC. Ziemann served on a number of important administrative and educational committees of the NCCB/USCC.¹³⁵

From 1994 to 1999, Bishop Ziemann was a member of the USCC's Committee on Education. He served on the Committee on Catechesis from 1993 to 1996 at which point he assumed the chairmanship of the committee that determines the content of religious education for Catholic school children. What a source of comfort it must be for Catholic parents to know that a homosexual pederast bishop helped design their child's religious education including its sexual catechetical content.

In 1997, after serving on the NCCB Administrative Committee and the USCC Administrative Board, Bishop Ziemann became a member of the Catholic Bishops' National Advisory Council, a 63-member body which semi-annually reviews and offers recommendations concerning matters before the NCCB/USCC.

Bishop Ziemann was a member of the Ad Hoc Committee on the Catholic Charismatic Renewal, and Episcopal Advisor to a number of USCC ministries including the National Association of Diocesan Directors of Campus Ministry and the National Conference of Catechetical Leadership. Ziemann, fluent in Spanish, also represented the American bishops at meetings of the Latin American Bishops' Council (CELAM) to discuss catechesis in the Americas.

Ziemann was the principle architect of the 1996 document "Renewing the Vision: A Framework for Catholic Youth Ministry," an update of the earlier USCC Department of Education's 1976 document "A Vision of Youth Ministry." The new version of the blueprint for the continued development of effective ministry with young and older adolescents repeats and expands on "the philosophy, goals, principles, and components of a new direction in the Church's ministry with adolescents" established by the USCC in the mid-1970s.¹³⁶ The document is signed by Bishop Ziemann for the Committee on the Laity and Bishop Roger L. Schwietz, OMI, Subcommittee on Youth of the NCCB Secretariat for Family, Laity, Women & Youth.

Bishop Ziemann Submits his Resignation

On July 22, 1999, Bishop Joseph A. Fiorenza of Galveston-Houston,

President of the NCCB, issued a press release on the abrupt resignation of Bishop G. Patrick Ziemann from the Diocese of Santa Rosa. In a masterful statement of subterfuge and obfuscation, the representative of the American hierarchy stated:

My prayers are with all the faithful of Santa Rosa at this difficult time, as they are with Archbishop William J. Levada of San Francisco, who has been asked by the Holy See to take on the additional responsibility of Apostolic Administrator of the Diocese of Santa Rosa until a new bishop is appointed. Bishop Ziemann has been a member of the National Conference of Catholic Bishops for more than 12 years and has provided leadership in many areas. Our prayers are with him as he confronts a most difficult moment in his life as a priest and bishop. I understand he has undergone a medical evaluation and will follow up on the recommendations of his medical advisors in the immediate future. I am sure that God's grace will be with him during this time as will the concern and prayers of his fellow Bishops.¹³⁷

The NCCB news release on Ziemann's resignation made it appear that the Santa Rosa bishop had resigned for health reasons, but this was a lie. The release was part of the pre-arranged packaged public relations deal that Bishop Ziemann had put together with the cooperation of Archbishop Levada, Cardinal Mahony's faithful toady and Archbishop Gabriel Montalvo, the Apostolic Delegate in Washington, D.C. when legal negotiations with attorneys for a fellow priest who accused Ziemann of blackmail, sexual battery and forced oral copulation broke down.¹³⁸

The same day that the NCCB release was issued, Bishop Ziemann announced from the St. Eugene's Cathedral Chancery that he was stepping down for the good of the church in order to fight a sex abuse lawsuit filed against him without further sully the church's image.¹³⁹ Ziemann's "fight" consisted of an out-of-court settlement reached by the Diocese of Santa Rosa for over a half-million dollars to the plaintiff, Father Jorge Hume Salas.

Bishop Ziemann and the Hume Affair

That Bishop Ziemann came to rue the day he met Jorge Hume Salas is beyond question. What remains unanswered are the timeline and circumstances leading up to their first meeting.

One report states that Ziemann recruited Hume from Latin America while he (Ziemann) was an Auxiliary Bishop in Los Angeles, which, given his interest

in Latino populations, is certainly credible.¹⁴⁰

Another version of their initial meeting is provided by Brian O'Neel, a freelance writer from California who says that Hume came to the North Coast on the recommendation of Father Jesse Galaz, the Director of Vocations for the Archdiocese of Los Angeles. Hume was sent up to Santa Rosa where the Director of Hispanic Vocations, Father Xavier Ochoa, arranged for a meeting within days of Bishop Ziemann's installation.¹⁴¹

Bishop Ziemann assigned Hume to St. Mary of the Angels Church in Ukiah as a lay youth minister and seminarian in training. The bishop asked Sister Jane Kelly, assistant to Father Hans Ruygt, the elderly pastor, to supervise and monitor the young man's progress. Sister Kelly knew almost nothing about Hume's background, and the little she was told by Bishop Ziemann turned out to be untrue.

Hume was born on September 26, 1957, in Costa Rica to working class parents. He was one of six children, and attended elementary and secondary schools in his homeland. According to his lawyer Irma Cordova, Hume developed an obsession with the priesthood in his late teens and took to impersonating a priest.

During the 1980s, Hume was evicted from seminaries in Honduras, Bolivia, Mexico, and New Jersey for passing himself off as a priest and for moral turpitude including the possession of pornographic materials.¹⁴²

The resumé that Hume submitted to Fr. Ochoa at the time of his interview which contained his educational background and academic credits from college courses he supposedly had taken in Mexico was largely falsified.¹⁴³

Despite all these red flags, Ziemann pawned the 35-year-old Hume off on Sister Kelly and Father Ruygt.

In November 1992, during a parish fair at St. Mary's, Ziemann raised the barely literate Hume to the diaconate. Two years later, he ordained him to the priesthood without Hume ever having completed any of the eight years formal seminary training and instruction normally required for ordination. Hume returned to St. Mary's, this time, as assistant pastor. According to Kelly, he stumbled his way through Mass and started to pressure parishioners for extra money for the performance of normal sacramental duties such as weddings and baptisms.¹⁴⁴ But these were the least of her and Fr. Ruygt's worries.

Over the next two to three years, a large amount of money from the Sunday collection basket disappeared. With the help of Ukiah Police Chief Fred Keplinger, a parishioner of St. Mary's, the theft, amounting to some \$10,000, was traced to Father Hume.¹⁴⁵

There was also the problem of Hume's inordinate attraction to young Latino men.

In January 1996, after hearing complaints that Hume was soliciting sexual favors from young Latino parishioners, Ziemann sent him to a local psychologist for a five-day psychosexual evaluation. The bishop said he was advised that Hume was neither a homosexual nor a pedophile and that the charges against him were probably not true since he was "not of that propensity."¹⁴⁶ Nevertheless, the bishop gave strict orders to Kelly and Ruygt that Hume was not to have young male visitors stay in his room at the rectory overnight.¹⁴⁷

On May 26, 1996, the matter of stolen church funds came to a head. Sr. Kelly and Father Ruygt went to confront Hume, and found him with a young man in his rectory bedroom.¹⁴⁸ Later, other Latino men would come forward to say that they had been sexually groped and molested by Hume while the priest was stationed at St. Mary's.

The day after the confrontation at the rectory with Hume, Bishop Ziemann came to the rectory to bail the priest out. He silenced Kelly and Ruygt, and then got Police Chief Keplinger to drop the felony charges against the priest. After Hume was pulled from St. Mary's, he served briefly at St. Anthony's Parish in Mendocino and St. John the Baptist Church in Healdsburg, just outside Santa Rosa. Rumors of his homosexual liaisons continued.

This time round, Ziemann shipped Hume to St. Michael's, a residential evaluation and treatment center for emotionally and sexually disturbed clergy operated by the Paraclete Fathers in St. Louis.

According to Hume, prior to his departure in June 1996, Ziemann invited him to his residence where he said he was pressured into engaging in acts of mutual fellatio, the first of many homosexual encounters between the bishop and his priest over the next two years. Hume also reported that near the end of his two-month stay at St. Michael's, Ziemann flew out to the treatment center and had sex with Hume in the bishop's hotel room and in a private room at the treatment center.

When Hume returned to Santa Rosa, Ziemann did not immediately reassign him to a new parish. He did, however, set the priest up with an electronic

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pager that Ziemann used to summon the priest to his residence for sex a couple of times a week.

In February 1998, approximately a year and a half after his alleged clean bill of health from St. Michael's, Hume was sent to St. John's Parish in Napa. Ziemann said that he deserved a second chance.

Hume said he continued to have sex with the bishop even after he had told Ziemann that he wanted out of the relationship.

In the meantime, Sr. Kelly was still on the warpath. She was deeply distressed by the toll that Hume's criminal escapades had taken on the elderly Father Ruygt whose whole life had been wrapped up in his beloved parish. To any one willing to listen, she described Hume as "a pathological liar ordained under false pretences," who had "deliberately and systematically" stolen from church collections.¹⁴⁹ When she heard that Hume was back in circulation, she brought Bishop Ziemann a tape of statements made by young men who alleged that the priest sexually assaulted them. Later Ziemann denied he ever heard the tapes.

Ziemann was informed that Hume had been spotted at a Napa pizza parlor bouncing a young man on his knee. He had also learned that Hume had told at least three priests in the confessional that he was having sexual relations with Bishop Ziemann. Good sex or not, Hume had become a liability.

According to Hume, the last time Ziemann had sex with him was on August 22, 1998. Ziemann was scheduled to conduct a Mass with Hume out of town on August 23, 1998 and arrived a day early at his hotel. Hume said that he was summoned to Ziemann's room and was informed that he had two choices—either to resign the priesthood or be sent back to his native Costa Rica as a missionary. Hume was opposed to both actions and said so.

In reality, Hume seemed to be one step ahead of the jittery Ziemann. He had already contacted an attorney and was ready, willing and able to file suit against Bishop Ziemann for sexual battery including forced oral copulation and sodomy.

On September 8, 1998, Hume was summoned to the bishop's Santa Rosa residence for another go around. This time he was wired for sound and his conversation with Ziemann was secretly taped. Ziemann offered Hume the third option of going out of state for an all expense paid college education so that Hume could return to Costa Rica to teach. Hume said he wanted to remain at St. John's, but the bishop said that was impossible given the allegations of sexual misconduct that had been made against him. The bishop

told Hume that the police would be coming after him if the complaints continued.

With the tape recorder running, Hume engaged Ziemann in a conversation about their sexual relationship and how the bishop had repeatedly promised to stop harassing the priest for sex. Ziemann confessed it was his fault. Hume also told the bishop he had contracted a venereal disease and public lice from their sexual encounters. Hume left the meeting without committing himself. Shortly thereafter, Ziemann and attorneys for the Diocese of Santa Rosa began negotiations for the terms of a settlement with Hume and his attorney, Irma Cordova. The priest was demanding \$8 million as the price for his silence. Ziemann balked and Hume walked—right into the Santa Rosa police station.

On June 21, 1999, the 42-year-old Hume filed a formal complaint charging that his superior Bishop Ziemann had forced him to perform sexual acts against his will. The next day, detectives from the Sex Crime and Family Violence Unit conducted an in-depth interview with Hume at Cordova's office. Hume told the detectives that he had been forced to have sex with Ziemann in cars, hotels and even at the Chancery office.¹⁵⁰

On June 23rd, Cordova handed over the taped conversation between her client and Bishop Ziemann as well as articles stained with Ziemann's semen that the priest had confiscated for DNA evidence if the matter ever came up for trial.

The Santa Rosa police then obtained a warrant to search Ziemann's residence, office and the Chancery.

Despite the reluctance of police officials to bring sexual charges against a standing bishop, a full investigation was soon underway.

Interviews were conducted with key witnesses including the young Latino men who accused Hume of sexual harassment, and with Sister Kelly. Reports were obtained from the Ukiah police containing Salas' confession to the theft of money from St. Mary's Parish. Medical records from St. Michael's were subpoenaed as were hotel records of places where Hume said the two men had engaged in sex.

Two investigators from the District Attorney's office went to Costa Rica to obtain additional information on Hume including his educational background. When officials attempted to interview Bishop Ziemann, the bishop pleaded the Fifth Amendment.

In the end, no criminal filings were made by the Santa Rosa police or District

Attorney's office on the basis that there was insufficient evidence to support allegations beyond a reasonable doubt. The findings of the investigation revealed that there were serious concerns regarding the credibility of both Hume and Ziemann. And while there was no question that Bishop Ziemann had a homosexual relationship with the Hume, it was uncertain as to whether it was consensual or forced.

Civil Suit Filed Against Bishop Ziemann

On July 14, 1999, attorney Cordova filed a Review of the Verified Complaint for Damages. Two days later, she filed a civil suit against Ziemann in the Superior Court of California, County of Sonoma.¹⁵¹ Ziemann and his attorneys at the Chancery may have been taken off guard by the filing. They were banking on Father Hume giving up his threat to publicly sue Bishop Ziemann. Archbishop William Levada had done his part by summoning Hume to San Francisco and warning him that he was in danger of being removed from the priesthood if he persisted in his vendetta against Ziemann.

Speaking through his attorneys, Bishop Ziemann's initial reaction to the lawsuit was to categorically deny the charges. The following day, Bishop Ziemann admitted he had sexual relations with a priest in his charge, but that it was consensual.

On July 22, 1999, Ziemann resigned as Bishop of Santa Rosa and Archbishop Levada was appointed Diocesan Administrator until a successor could be appointed, but sending Levada into Santa Rosa was like sending the fox to guard the hen house.

Levada Helps Hide Ziemann

Bishop William J. Levada, like Roger Cardinal Mahony and Bishop G. Patrick Ziemann, was an alumnus of Our Lady Queen of Angels Junior Seminary. After graduation from St. John's Seminary, Levada was put on the ecclesiastical fast track. He was sent to Rome for advanced theological studies at the "Greg" and was ordained a priest of the Los Angeles Archdiocese in St. Peter's Basilica in December 1961.

After a brief return to Los Angeles during which time he served as assistant pastor, Levada went back to Rome, completed his Doctorate in Sacred Theology, and then came back to St. John's Seminary where he taught for six years.

In 1976, Levada was called back to the Vatican and assigned to the

Congregation for the Doctrine of the Faith. In 1982, Cardinal Timothy Manning asked that Levada be released to fill the post of Executive Director of the California Catholic Conference in Sacramento. One year later, Manning ordained Levada an Auxiliary Bishop.¹⁵²

In the fall of 1986, only 14 months after Archbishop Mahony took possession of the Archdiocese of Los Angeles, Levada was appointed Archbishop of Portland, Ore. When the Archdiocese of San Francisco opened up in December 1995 with the resignation of Archbishop John R. Quinn, Cardinal Mahony obtained the coveted post for his former classmate. Not surprisingly, Archbishop Levada's motto is *Fratres in Unum*, or *Brothers at one*, taken from the first verse of the 133rd Psalm.

Archbishop Levada was a natural when it came to managing the Hume Affair.

Once Ziemann resigned his post, the next question was where to hide him until the heat died down. Writer Richard Sipe compared the scene to a "witness protection program."¹⁵³

Archbishop Levada, with the approval of Cardinal Mahony, first shipped Ziemann off to a "treatment center," reportedly in the Philadelphia area for "sexual counseling." It is unclear who was counseling whom. Later, the "rehabilitated" Ziemann was sent to the Diocese of Tucson under Bishop Manuel Duran Moreno.

Moreno Offers Ziemann Safe Haven

Bishop Moreno was well suited for the task of providing Ziemann with a safe haven.

Moreno, as it happens, was also an alumnus of Our Lady Queen of Angels and St. John's Seminaries. He was ordained a priest of the Los Angeles Archdiocese in April 1961 and an auxiliary bishop in 1977. He was installed as Bishop of Tucson in 1982 and resigned on March 7, 2003 amid reports of major cover-ups of clerical pederasty and clerical homosexual activities in his diocese and in Phoenix, Tucson's sister diocese.

One of Moreno's most famous priest-molesters was Msgr. Robert Trupia whose long and colorful criminal career as a clerical pederast who used St. John's Seminary as his private bordello, has already been provided in connection with the life and times of homosexual Bishop James Rausch, Bishop of Phoenix.¹⁵⁴

Moreno set up Ziemann at the Benedictine Holy Trinity Monastery near

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Tombstone, a popular local tourist attraction and retreat house.¹⁵⁵

With Ziemann out of the way and happily provided for, Archbishop Levada quickly moved to reach an out-of-court settlement with Hume. The Santa Rosa Diocese paid Hume off to the tune of \$535,000 in exchange for an oath of secrecy and Hume, still a priest in good standing, returned to Costa Rica—a much richer, if not wiser, man.

Father Jorge Hume Salas was finally out of the picture.

On April 22, 2000, Archbishop Levada was relieved of his duties in Santa Rosa with the installation of Bishop Daniel Francis Walsh, formerly of the Diocese of Las Vegas. Bishop Walsh promised the distressed Catholics of Santa Rosa a new beginning at his installation on May 22. Bishop Walsh, the reader will recall, was the priest who betrayed the Figueroa family into the hands of Bishop Joseph Ferrario.

In the meantime, Walsh was kept busy paying off sex abuse lawsuits against the Santa Rosa and Los Angeles Dioceses. To date he has forked over more than \$6 million in over-the-table settlements and millions more in out-of-court settlements.

As for Ziemann, he thought his worries were all behind him when, in fact, they had just begun.

New Accusations Against Ziemann

In July 2002, attorney John Manly of Costa Mesa filed a lawsuit in the Superior Court of Los Angeles against Bishop Ziemann on behalf of an anonymous plaintiff who charged Ziemann with sexual abuse 19 years earlier when the plaintiff was a 6th grade altar boy at St. Matthias Church in Huntington Park—Ziemann's first parish appointment. Chris Andrian, Ziemann's attorney was out of town when the suit was filed and unavailable for immediate comment.

The plaintiff alleged that the molestation began when Ziemann had him take a shower in the priest's room after a game of basketball.¹⁵⁶ The plaintiff said the sexual abuse began with the fondling of his genitals and later progressed to masturbation and oral sex. When he was 17, he said, Ziemann began to pay him for a wider repertoire of sexual acts. When Ziemann was made spiritual director at Queen of Angels Seminary, the plaintiff thought the relationship would come to an end, but it didn't.¹⁵⁷

The lawsuit also claimed that Ziemann got promoted to bishop “in part as a reward for his agreement to engage with [church officials] in a conspiracy to

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conceal sexual abuse” within the church, a charge Cardinal Mahony’s spokesman Tod Tamberg said was nonsense. “A bishop’s appointment is ‘a secret process’ that not even Cardinal Mahony would know the specifics on,” said Tamberg.¹⁵⁸

In an exclusive interview with the *San Francisco Weekly*, the plaintiff, now living in Oregon, who used the pseudonym “Richard,” said he was 11 when he met Father Ziemann. The new priest was very popular among the young boys and he took a special interest in him, said Richard. He said he was delighted when Ziemann chose him to be an altar boy. He didn’t know he was being groomed for homosex.

Richard said that his sexual encounters with Ziemann continued even after he graduated from St. John Bosco High School in nearby Bellflower. Even after Richard moved to Oregon, where he married in 1997 and divorced one year later, the two men occasionally met when Richard visited California. Richard said that once Archbishop Mahony got Los Angeles, he was certain Ziemann would move up the ladder.

Ziemann sent Richard an invitation to attend his formal installation as an auxiliary of Los Angeles, but the young man said he could not bring himself to attend the ceremony. Richard said when he fell upon hard financial times, Bishop Ziemann helped him out with payments totaling about \$2000. Some of the checks were drawn from the St. George Fund, George being Ziemann’s given name. It was one of a number of private and diocesan slush funds to which Ziemann had access.¹⁵⁹

When asked by the *Weekly* reporter what he hoped to gain from the lawsuit 19 years after the fact, Richard said he wanted the bishop “to face up to what he did, be honest about it, and say he’s sorry.”¹⁶⁰

Bishop Ziemann died on October 22, 2009, without any public apologies.

Clerical Pederasty at Queen of Angels Seminary

On December 17, 2003, another civil lawsuit (Case No. BC307934) was filed by attorneys Raymond Boucher of Beverly Hills and Laurence Drivon of Stockton in Los Angeles Superior Court on behalf of 17 victims of clerical abuse, 15 of who are men.¹⁶¹ The suit against the Archdiocese of Los Angeles names 28 high-ranking priests, including two predatory homosexual auxiliary bishops from the archdiocese—Bishop Patrick Ziemann and retired Bishop Juan Arzube, who headed the San Gabriel Pastoral Region for the

Archdiocese of Los Angeles under Cardinal Mahony

The pro-pederast record of Auxiliary Juan Arzube is recorded in the lawsuit. Lawyers for the plaintiffs charged that since the 1970s, the Archdiocese of Los Angeles and the Vatican have been aware of Arzube's sexual improprieties with boys. Arzube has attracted the favor of prohomosexual groups like New Ways Ministry and has been a popular figure at pro-homosexual functions and liturgies staged by Carmelite Fr. Peter Liuzzi, Director of the Lesbian and Gay Catholics Ministry for the Archdiocese of Los Angeles. Bishop Arzube actively opposed Proposition 6 on the California ballot that provided for the firing of teachers and other school personnel who openly advocated and promoted homosexual activity. The December 2003 lawsuit exposes a portion of the clerical homosexual underworld operating out of Southern California with tentacles that reach into the American heartland. The lawsuit supports one of the major claims of this book—that clerical pederasts and homosexuals tend to gravitate toward and colonize certain administrative areas in a diocese, specifically the Chancery, diocesan major and minor seminaries, and departments connected to liturgy, religious education, canon law and finances.

According to attorneys Boucher and Drivon, unlike Cardinal Law of Boston, who was forced to resign in disgrace for his role in covering-up multiple clerical abuse cases, Cardinal Mahony has managed to survive the legal earthquakes that continue to shake the Archdiocese of Los Angeles because he enjoys the favor and protection of the ruling media and political elite.

The 46-page lawsuit describes how Bishop Ziemann and Bishop Arzube, together with 26 area priests, formed a diocesan pederast ring that specialized in corrupting young men studying for the priesthood. The lawsuit lists nine causes of action: child sex abuse; negligence; negligent supervision with failure to warn; negligent hiring/retention; breach of fiduciary duty; negligent failure to educate, warn or train plaintiff; negligence per se for statutory violations, premises liability; and sexual battery.¹⁶²

What captured this writer's attention were the references to alleged clerical predatory pederasts who served at Our Lady Queen of Angels Seminary, especially Fr. John Farris.

Father John Farris taught at the preparatory seminary for the diocesan priesthood during the years that Ziemann, Mahony, Levada, and Moreno were making their way through the system on their way to Ground Zero at St.

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John's Seminary in Camarillo.

The lawsuit alleges:

In terms of shaping the make-up and philosophy ...of the archdiocese toward child molestation in the 1950s and into the 1960s, perhaps the most significant child molester faculty member of Our Lady Queen of Angels Junior Seminary was Fr. John Farris. Fr. Farris was among the most popular teachers and spiritual advisors at Our Lady Queen of Angels ...while rendering spiritual advisement, Farris sexually molested the young students at the junior seminary. During this time period, not uncoincidentally, the attrition rate of students dropping out from the junior seminary was extremely high. During this time many of the present archbishops and bishops of the Roman Catholic Church in California were students at Our Lady Queen of Angels Junior Seminary, including Roger Cardinal Mahony, Archbishop William Levada, Bishop John Steinbock, as well as former Bishop of Tucson Manuel Moreno.¹⁶³

Rev. John "Jack" V. Farris was born in Kansas City, Mo. in 1921. He originally began his seminary training for the diocesan priesthood under the Diocese of Kansas City, but in 1942, he entered the Vincentian Order instead. He was ordained by Bishop Charles Helmsing, the newly consecrated Auxiliary Bishop of St. Louis in 1949 and then sent to the Archdiocese of Los Angeles.

The Vincentian Fathers, who were brought to the Diocese of MontereyLos Angeles by Bishop Thaddeus Brusi in the mid-1800s, specialized in the care and education of young boys. They established orphan asylums, educational academies throughout the twin diocese and erected St. Vincent's College, Southern California's first institution of higher learning.

Fr. Farris' first assignment was Our Lady Queen of Angels Seminary in San Fernando, the preparatory seminary for adolescent boys studying for the diocesan priesthood. He taught science and served as a spiritual advisor to students, some of whom he allegedly sexually molested. The lawsuit notes that after Farris left Our Lady Queen of Angels, a number of other predatory priests took his place.¹⁶⁴

In the Vincentian obituary written shortly after Farris' death on June 7, 2003, the editor noted that "He (Farris) would later take great pride in the fact that he taught a young man named Justin Rigali..."¹⁶⁵ Rigali was one of the

original Gang O'Four.

Justin Rigali and his Vatican Connections

Justin Rigali was born in Los Angeles on April 19, 1935, the youngest of seven children, three of whom entered the religious life. A product of Catholic grammar schools in the Los Angeles area, Justin attended two preparatory seminaries, Los Angeles College and Our Lady Queen of Angels before enrolling at St. John's College and St. John's Seminary in Camarillo.¹⁶⁶

While at St. John's or shortly after his ordination on April 25, 1961, Farris' star pupil was singled out for immediate advancement up the ecclesiastical ladder. Rigali passed the summer of 1961 as a temporary assistant pastor at Ascension and St. Raymond's Parishes before leaving for Rome in the fall to study canon law at the "Greg" and to prepare for his entrance into the Vatican Diplomatic Corps.

During the Second Vatican Council, Justin Rigali served as a priest assistant at St. Peter's Basilica. In the summer of 1964, after completing his Doctorate in Canon Law, the up-and-coming Rigali returned to the States for the summer and assisted at St. Madeleine's Parish in the Archdiocese of Los Angeles under James Cardinal McIntyre. Except for an occasional side trip, this would be Rigali's last major visit to the United States for 30 years.

Once back in Rome, Rigali completed his course work at the Pontifical Ecclesiastical Academy. Two years later he received his first foreign posting to the Apostolic Nunciature in Madagascar.

In July 1967, Pope Paul VI named Rigali a Papal Chamberlain, the first of many papal honors to be awarded to the young American diplomat.

When Rigali returned to Rome, he was assigned to the Secretariat of State as the Director of the English-language section and acted as Pope Paul VI's personal English translator. For a time he also taught at the Pontifical Ecclesiastical Academy.

Rigali lived at the American bishop's residence in Rome, the Villa Stritch, where he was able to keep up on AmChurch politics and mingle with visiting American prelates in Rome, very much as young Msgr. Francis Spellman had done decades before.

On September 14, 1985, Pope John Paul II assisted by Achille Cardinal Silvestrini and Eduardo Cardinal Martinez Samalo, Camerlengo of Apostolic

Chamber, ordained Rigali a bishop in the Cathedral of Albano. More honors followed. Already a Knight of Malta, on October 13, 1986, Bishop Rigali was made a Knight of the Holy Sepulchre.

One of Rigali's most important patrons was Archbishop (later Cardinal) Giovanni Battista Re of Brescia, a powerful member of the Roman Curia under Pope John Paul II. Since his rise as Secretary, then Prefect of the Sacred Congregation for Bishops, the Roman dicastery that selects candidates for high ecclesiastical office, Cardinal Re has ordained more than 130 bishops for Sees throughout the world.

Rigali hitched his star to Cardinal Re. In December 1989, he was appointed Secretary for the Congregation of Bishops and shortly thereafter Secretary of the College of Cardinals.

Strategically speaking, Rigali was in an excellent position to further the careers of his old classmates from St. John's Seminary like Roger Mahony and Patrick Ziemann.

On January 25, 1994, Pope John Paul II appointed Rigali the seventh Archbishop of St. Louis. His return to the United States was reported to have been motivated, at least in part, by the desire of his Roman sponsors like Cardinals Re and Silvestrini, to start lining up their American ducks for the next papal conclave that would elect the successor to John Paul II.

When the See of Philadelphia opened up in 2003 with the retirement of Rigali's long-time friend Cardinal Bevilacqua, Cardinal Re made sure his former Secretary was installed as the new Archbishop. On October 21, 2003, Justin Rigali was created a cardinal, the only American in a group of 30.

In addition to playing a leading role in AmChurch politics at the United States Conference of Catholic Bishops, Cardinal Rigali is a member of the Board of Trustees of the Papal Foundation, the multi-million dollar financial reservoir for special projects of the Holy See administered by the American Cardinals in conjunction with elected lay Trustees.¹⁶⁷ Membership on the Papal Foundation also includes Cardinal Mahony and Archbishop Levada. The Papal Foundation has become a powerful instrument in contemporary Vatican politics and in the selection of AmChurch's bishops and cardinals.

Bishop Tod Brown

Tod D. Brown, a classmate of Roger Mahony, William Levada and Justin Francis Rigali at St. John's Seminary in Camarillo, was part of the original Gang O'Four.

After St. John's Seminary, he attended Ryan Seminary in Fresno and later went to Rome to study at the North American College and the "Greg" in Rome. He was ordained to the priesthood on May 1, 1963 for the Diocese of Monterey and immediately began his career at the Chancery where he served on a number of key posts including Chancellor and Vicar General.

Three years after Archbishop Mahony was installed in Los Angeles, Brown was ordained Bishop of Boise, Idaho by Archbishop William Levada. When the Diocese of Orange, Calif. opened up in the fall of 1998 with the retirement of Bishop Norman McFarland, Mahony secured the diocese for his longtime friend.

Since Brown was installed as the third Bishop of Orange, the diocese has become, more or less, an extension of Cardinal Mahony's clerical empire. The Diocese of Orange exhibits the same pro-homosexual/ pederast pathologies that dominate the Dioceses of Los Angeles, San Francisco, Santa Rosa and most, if not all Roman Catholic Dioceses, in California.

While he was Bishop of Boise, in the fall state election of 1994, Brown opposed ballot measure Proposition 1, which prohibited the inclusion of specifically homosexual protection acts into Idaho law. Brown said he was against Proposition 1 because it would contribute to "attitudes of intolerance and hostility in Idaho directed at homosexual citizens" and was "potentially discriminatory."¹⁶⁸

In February 2000, during California's heated debate on Proposition 22 that banned homosexual "marriage," Brown publicized two articles on the measure by Fr. Gerald D. Coleman, Rector of St. Patrick's Seminary in Menlo Park (San Francisco). Although Coleman said he supported Proposition 22, he nevertheless argued, "Some homosexual persons have shown that it is possible to enter into long-term, committed and loving relationships," sometimes referred to as "domestic partnerships."¹⁶⁹ On the subject of criminal pederasty, Coleman said, "psychosexual education and open dialogue are among the best ways to prevent inappropriate sexual behavior."¹⁷⁰ This is an interesting comment as St. Patrick's Seminary has the reputation of being another "Pink Palace."

Although Bishop Brown has not been moved by diocesan priests living openly as homosexual clerics and flouting their vows of chastity, he has been moved by the high cost of homosexual pederasty in the Diocese of Orange.

In August 2001, Cardinal Mahony and Bishop Brown agreed to pay \$5.2 million to settle a sex abuse lawsuit against Monsignor Michael Harris, the former principal of Santa Margarita Catholic High School from 1987 to 1994. Harris, dubbed “Mr. Hollywood” because of his good looks, is alleged to have molested at least five teenage boys who came to him for spiritual counseling. Harris was removed from the active priesthood in 1994 and was laicized in 2001.¹⁷¹

On December 3, 2004, Bishop Brown announced that the Diocese of Orange had reached an undisclosed settlement with 87 plaintiffs who had been sexually abused by 30 diocesan priests and about a dozen church employees. The amount is believed to exceed the \$85 million record payment by an American diocese.¹⁷²

† BISHOP DANIEL RYAN
Diocese of Springfield, Ill.

The case against Bishop Daniel Leo Ryan is one of the best-documented homosexual scandals involving a bishop of the American hierarchy. Roman Catholic Faithful has produced volumes of testimony including eyewitness accounts that expose Ryan as a predatory homosexual prelate and a corrupter of priests in his care.¹⁷³ Nevertheless, Bishop Ryan, is still officially listed as Bishop Emeritus of the Springfield Diocese.

On March 19, 2002, at the Cathedral of St. Raymond in Joliet, Ill. on the occasion of the ordination of James E. Fitzgerald as an Auxiliary of Joliet and in the presence of Francis Cardinal George of Chicago and dozens of fellow bishops, the disgraced Ryan acted as a co-consecrator, with his protector Joseph Imesch, Bishop of Joliet as principal consecrator. The event was witnessed by 80 deacons, 160 priests and nearly 30 bishops with a Knights of Columbus honor guard and hundreds of parishioners. Ironically, Bishop Imesch’s homily included an impromptu prayer for the victims of clerical sex abuse.

No incident recounted in this chapter better illustrates the need for a top to bottom housecleaning of AmChurch than Ryan’s official role at the Fitzgerald ordination. Bishop Ryan’s climb up the ecclesiastical ladder is a tribute to the power of homosex in opening doors to the corridors of power within AmChurch.¹⁷⁴

Ryan’s Early Years in Joliet Diocese

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Daniel Ryan was born on September 28, 1930 in Mankato (Winona), Minn., the only son of Leonard and Irene Ryan. His family lived in Springfield, Illinois from 1943–1945. He attended Blessed Sacrament School, Cathedral Boys High School for one year, then transferred to the Passionist Preparatory Seminary, in Normany (St. Louis), Mo. where he completed high school and junior college.¹⁷⁵

Ryan, a very bright lad, continued his education and training for the priesthood at St. Procopius College in Lisle, Ill. operated by the Benedictine Fathers of St. Procopius Abbey. In 1952, after obtaining a BA in classical languages, he went to St. Procopius Seminary to complete his preliminary theological studies. Although Ryan studied under two religious orders, the Benedictines and the Passionist Fathers, in the end, he became a diocesan priest. He was ordained for the Joliet Diocese by Bishop Martin McNamara on May 3, 1956. During the early years of his priesthood, he served as associate pastor in four Joliet parishes and then as pastor of St. Thaddeus Parish in Joliet, and St. Michael's in Wheaton, Ill.

In the late 1950s, Ryan attended the Pontifical Lateran University in Rome to complete his postgraduate studies. After earning his JCL in canon law in 1960, Ryan returned to his home diocese of Joliet.

He served at the Joliet Chancery under three bishops — Martin McNamara, Romeo Roy Blanchette and Joseph L. Imesch. After his initial posting in the Diocesan Chancery, Ryan served as Assistant Chancellor, Chancellor, and Vicar General and Personal Advisor for Diocesan Clergy.

Following the resignation of Bishop Blanchette, Imesch, the former faithful lieutenant of Detroit's John Cardinal Dearden, became Bishop of Joliet on August 28, 1979. He kept Ryan on as Chancellor.

As Chancellor, part of Ryan's responsibility was to investigate cases of sexual abuse by diocesan priests. Ryan didn't have to look far. Since the early 1970s and continuing through the 1980s, St. Raymond's, the Bishop's Cathedral, had been turned into a popular hunting ground by homosexual clergy.

There was Father Richard Ruffalo, who taught religion at the Cathedral school and parish. He was a popular preacher especially with traditionalist parishioners and said the Tridentine Mass at Holy Cross Church in Joliet. Unfortunately, Ruffalo also had a secret life as a sophisticated groomer and

abuser of teenage boys some of whom he took on out of state trips to Las Vegas.¹⁷⁶ He was also a thief, stealing large amounts of money from the collection plate to pay for his various recreational outings.

While teaching at St. Raymond's, Ruffalo had the habit of pulling boys out of class and bringing them to the rectory, where they had access to cigars, beer and unconsecrated wine.¹⁷⁷ According to Ted Slowik, a staff writer for *The Herald News*, other priests at St. Raymond's also contributed to the delinquency of minors by providing the schoolboys with alcohol and letting them drive their cars, in order to manipulate the young men into sexual relationships.¹⁷⁸

When Ruffalo died, he left a debt of \$95,150 mostly credit card debt and at least two lawsuits for sexual molestation behind him.

There was also the equally popular Father Lawrence Mullins, who was a favorite of the Rev. Thomas O'Keefe, the rector and pastor of St. Raymond's from 1969 to 1985. When the morally upright O'Keefe was stricken with cancer and took to living a fairly secluded life on the second floor of the rectory, Mullins and his friends took advantage of his absence to molest boys on the first floor.¹⁷⁹

Mullins, ordained in 1977, kept a stash of homosexual porn at the rectory that he used to stimulate the young boys' sexual curiosity. He used the confessional to cull potential victims by questioning male students about masturbation. Among his victims and their classmates, he had a reputation of being "that way," and some boys went out of their way to avoid him at all cost.

At least five men have come forward to attest that Mullins molested them while they were students at St. Raymond's. They said he would force his hand down their pants and fondled their genitals.

In 1983, Bishop Imesch transferred Mullins to another parish. Mullins eventually left the priesthood for health reasons and resettled in Washington, D.C. and later in Alexandria, Va.¹⁸⁰

In a 2002 press interview, Bishop Imesch said he had no idea why Mullins left the priesthood in 1993. However, according to reporter Slowik, a letter written by Auxiliary Bishop Roger Kaffer on August 19, 1997, regarding Mullin's current status indicated that the priest had been removed from active ministry by the diocese several years before. Obviously, this action could not have taken place without the knowledge and approval of Bishop Imesch.¹⁸¹

Finally, there was Father Anthony J. “A.J.” Ross who competed for boys with Mullins. Ross who served at the Cathedral parish from 1977 to 1980, came from a fairly wealthy family and usually outdid Mullins when it came to buying gifts to seduce young boys.

Like many sexual predators, Ross had a hide-away, a family-owned cabin near Lake Geneva where he entertained boys and plied them with liquor. In 1981, Mullins managed to get Ross transferred to St. Peter the Apostle in Itasca. Fellow molester Ruffalo had also served at St. Peter’s under Pastor Donald Rock, another clerical molester who was later removed for alleged sexual misconduct.¹⁸²

One evening, Ross had two boy visitors from St. Raymond’s stay overnight with him at the rectory. During the night he assaulted one of the young men, a 15 year old, and performed a sexual act upon the boy. The next morning the priest acted as if nothing had happened.¹⁸³

In January 1983, Bishop Imesch ordered Ross into “counseling” at a House of Affirmation affiliate in Montera, Calif. where the priest was free to visit the beach and work out at Gold’s Gym in San Francisco. After Ross returned to the Joliet Diocese, despite Imesch’s and Kaffer’s promises to the 15-year-old boy’s family that the priest would not be permitted to continue parish work, Ross went on to staff three other churches in DuPage County.¹⁸⁴

In 1993, Ross’s victim courageously confronted Bishop Imesch and demanded that Ross be removed from the priesthood. Instead, Imesch sent Ross to the Diocese of Santa Rosa where the newly installed Patrick Ziemann gave the predatory priest sanctuary. Ziemann, however, was forced to remove Ross from his post as prison chaplain when the priest began to act out again. All three of the above cases involved a liberal cash flow, priests spending an inordinate amount of time with teenage boys and tipsy young boys staggering out of the rectory. Yet no one in authority at St. Raymond’s gave the matter a second thought, including Chancellor Ryan who was soon rewarded for his blinders and loyalty to Bishop Imesch.

Ryan Installed as Bishop of Springfield

On September 30, 1981, at the Cathedral of Saint Raymond Nonnatus, Bishop Imesch ordained Ryan Auxiliary Bishop of Joliet. Auxiliary Bishop Raymond Vonesh and Bishop Daniel Kucera, OSB, Bishop of Salina, Kans., assisted Imesch.

Bishop Kucera, a Benedictine priest, was a former Auxiliary Bishop of Joliet

and had served as the Apostolic Administrative for the diocese under Bishops Blanchette and Imesch. In 1983, Kucera moved up to become the Archbishop of Dubuque, where he was instrumental in spawning one of the most heinous of the sex instruction programs ever to hit Catholic schools—the *New Creation Series*.¹⁸⁵

According to Sister Judith Davies, the current Chancellor of the Diocese of Joliet, before Ryan's ordination to the bishopric, letters were sent to every priest in the diocese and Ryan was their overwhelming choice for bishop. Davies added that Archbishop Pio Laghi, the Papal Nuncio, sent letters to 30 people in the diocese inquiring about Ryan and he received only positive feedback.¹⁸⁶ "There was not even a hint of any inappropriate behavior on his part while he was here," she said.¹⁸⁷

Actually, Sister Davies was wrong when she said that Ryan had a clean record in Joliet, but she did not know it at the time. There were, however, at least two diocesan officials who *did* know and they kept silent—Bishop Imesch and Auxiliary Bishop Vonesh, who died in August 1991.

On August 11, 2002, a priest from the Joliet Diocese spoke to a *Herald News* reporter, on condition of anonymity, of his abuse at the hands of Auxiliary Bishop Ryan.

The priest said he and Ryan were staying overnight at a hotel following a Friday evening Confirmation at a parish a distance away from St. Raymond's. That evening, Ryan invited some priests to his hotel room for drinks. As the young priest was leaving to return to his room, he said Ryan tried to kiss and grope him. The priest told the bishop to sleep it off, went to his room and bolted the door. When the priest returned, he reported the incident to Auxiliary Bishop Vonesh who did not appear to be surprised. Vonesh told him to tell Bishop Imesch, which he did. The priest said he would not soon forget his conversation with Bishop Imesch who made him feel ashamed for relating the incident. After that, the priest said he didn't know where to go or what to do, so he remained silent for more than 20 years.

The accusation that Ryan took advantage of one of his own priests in an attempt to slake his own unnatural sexual desires apparently left no impression on Imesch. When the Diocese of Springfield, Ill. opened up with the death of Bishop Joseph McNicholas on April 17, 1983, Imesch secured the diocese for Ryan. Ryan was installed as the seventh Bishop of the See of

Springfield in the Cathedral of the Immaculate Conception on January 18, 1984.

Roman Catholic Faithful Breaks Story

Within one month of his arrival in Springfield, Ryan went cruising for sex. His favorite haunt was downtown by the Amtrak station where he could pick up young male prostitutes for \$50 to \$100 a trick. Sometimes Ryan brought the young men to a local Holiday Inn. Sometimes he took them to his private residence at the rectory of the Cathedral of the Immaculate Conception. When some of the prostitutes were later questioned about their sexual relationship with Ryan, they were able to provide the interviewers with a detailed description of the bishop's apartment at the rectory.

For the record, all of the prostitutes and witnesses who testified against Ryan passed polygraph tests administered by an FBI-trained examiner. Ryan, who has denied that he engaged in homosexual solicitation, has yet to take a lie detector test.

The following is a brief account of Roman Catholic Faithful's role in the exposure of Bishop Ryan as a homosexual predator of young men and a debaucher of priests—a shepherd turned wolf.

In the fall of 1996, two priests who claimed Ryan had propositioned them contacted President Steve Brady of RCF. One of the priests said that Ryan had threatened to send him to a psychiatric center if he revealed the incident to anyone.

Based on the written statements of the two priests, Brady wrote a letter to Bishop Ryan on November 8, 1996, asking for his resignation. Brady also solicited the assistance of Father John Hardon who had long-established contacts with the Holy See. After interviewing the two priests, Father Hardon arranged for a private meeting with Archbishop Agostino Cacciavillan, the Papal Nuncio in Washington, D.C., at which time Hardon extracted a promise of confidentiality regarding the names and statements of Ryan's accusers. As in the Ferrario Case, Cacciavillan not only failed to undertake his own investigation of the charges against the bishop, but he also turned over all the documents provided by Hardon, including the names of the two priest accusers, to Bishop Ryan.¹⁸⁸

In mid-February, 1997, Hardon traveled to Rome with one of Ryan's priest accusers and met with Archbishop (later Cardinal) Darío Castrillón Hoyos,

Prefect of Clergy. It was at this time that Hardon learned that the Vatican had made at least three attempts to get Ryan to resign. Such is the sad state of affairs in Rome that bishops guilty of moral turpitude and the abuse of power of their office are *asked* not *ordered* to resign by the Holy See.

In the end, all that Father Hardon got for his trouble was a promise of protection against retaliation by Ryan for the priest that had accompanied him to Rome.

Meanwhile, RCF continued its investigation.

By December 1997, Brady had successfully located several former male prostitutes who had engaged in sexual relations with Ryan when they were young men. One of these men was Frank R. Bergen, who was incarcerated in the Illinois Correctional Institute. He was able to provide Brady with certain intimate details of the bishop's anatomy which left no question he had had sex with the man.

Initially, Brady scheduled a press conference for December 30, 1997, but it was postponed until January 15, 1998. That evening Brady released the statement given to RCF by Frank Bergen.

Bergen, a Catholic, said that in 1983 he ran away from his home in Central Illinois. He ended up in downtown Springfield where he sold his body to survive and to purchase drugs. He heard street talk that there was a john called "the bish" who paid well for sexual services, and if you hit him on a good day he would also pick up the tab for rent, new clothes, or food. Bergen said he made contact with Ryan and became one of his regulars. He said he also serviced three other priests from the Springfield Diocese.

Bergen gave sworn testimony that Ryan took him to his residence at Immaculate Conception and to various Holiday Inns. When he visited Ryan at the parish rectory, Bergen said he used the garbage entrance. He described in detail Ryan's bedroom and bathroom. He said that Ryan had a foot fetish and was obsessed with body massages, and that his sexual preference was for masturbation and fellatio.

Ryan often complained to Bergen that some of the other male prostitutes who serviced him at the rectory "ripped him off" by stealing expensive jewelry and other items.

One of Bergen's most startling statements was that Ryan heard his confession and absolved him of his sins each and every time they had sex. Bergen said that Bishop Ryan "...made me believe it was OK to be gay and Catholic, as long as it wasn't talked about." Bergen recalled that sometimes Ryan would

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make him “kiss his ring finger as bishops do to the pope.”¹⁸⁹

Bergen admitted he was no angel. He had worked as a male hustler for more than 14 years, was a convicted felon and had used illicit drugs, although he had been drug free for the last year. He also said he had AIDS. All he wanted now was to clear his conscience. Brady made arrangements for a faithful priest to hear Bergen’s confession.¹⁹⁰

Ryan Resigns Prior to Lawsuit Filing

On October 19, 1999, Bishop Daniel Ryan resigned his office and stepped down as the Bishop of Springfield. His resignation was immediately accepted by Pope John Paul II.

Ryan admitted no wrongdoing, saying that he was simply taking an early retirement—a full six years before the mandatory age of 75 and only one week before a lawsuit was filed against the Diocese of Springfield that named Bishop Ryan as a defendant. Katie Sass, public relations spokesman for the diocese said there was no connection between Ryan’s decision to retire and the pending lawsuits. Right!

On October 28, 1999, attorneys Frederic W. Nessler of Springfield and Stephen Rubino of New Jersey filed multiple charges of sexual assault and battery against Rev. Alvin J. Campbell, the former pastor of St. Maurice Church in the Springfield Diocese on behalf of Mr. Matthew McCormick. Also named in the civil suit was the Diocese of Springfield and two former Ordinaries, Bishops Joseph A. McNicholas (deceased) and Daniel L. Ryan who were charged with covering-up Campbell’s pederastic crimes.

What makes the McCormick case so extraordinary was the allegation contained herein that “Bishop Ryan ignored his oath and obligation of celibacy by virtue of multiple homosexual relationships with then, now former, male prostitutes and other priests or deacons to wit: John Doe X, John Doe Y, and Reverend Father John Doe Z (the identities of whom are known to the Defendants) among others, during his tenure as Bishop to such an extent that an atmosphere of tolerance to the sexual abuse of minors was thereby created, facilitated, and perpetuated by Defendant Ryan.”¹⁹¹

McCormick, a former altar boy, now 32 and living in Texas, said the defendant, Father Campbell, abused him for a three-year period beginning in 1982 and ending in 1985. McCormick said he did not know he was harmed until he entered therapy in 1998.

By the time the suit was filed, Father Campbell had already been released from prison after serving seven years of a fourteen-year sentence for the homosexual molestation of minor males.

Stymied in the courts by the statute of limitations, the McCormick case, like many others, went nowhere until 2002. In July of that year, Governor Rod R. Blagojevich signed legislation that increased the statute of limitations for sexual molestation cases. The new law extended the time for filing a civil lawsuit from two to ten years after a victim of sex abuse reaches adulthood.

By September 2002, prospects for the McCormick case appeared more promising. It became the first test case of the revised law on the statute of limitations. At a December 2, 2002 hearing on the constitutionality of the new law, lawyers on both sides asked the Sangamon County judge to postpone making a ruling on the matter as they were working on an out-of-court settlement that would cover McCormick and 27 other victims of clerical sex abuse in the Springfield Diocese.¹⁹²

In the meantime, a fourth man had come forth to accuse Bishop Ryan of molesting him in 1984 when he was only 15 and a minor under the law. Ryan denied the charges.

Charges Against Bishop Ryan Multiply

In a two-page affidavit signed on July 12, 2002, Frank T. A. Sigretto, 33, said he first met Ryan in August of 1984. This would have been only seven months after Ryan's installation as Bishop of Springfield. Sigretto said he was not a prostitute, just a 15 year old street-wise kid. He said he was walking near South Grand Avenue in Springfield when Ryan offered him a ride.¹⁹³ The bishop took him to the rectory at Immaculate Conception where he offered the boy \$50 to take off his clothes and let Ryan massage him with baby oil. He said the bishop wanted to penetrate him, but he managed to fend him off. Sigretto added that Bishop Ryan tried to pick him up a second time, but when the boy saw who it was, he refused to get into the car. Sigretto passed a polygraph test.¹⁹⁴

In addition to Sigretto, three other men have filed affidavits swearing that Bishop Ryan engaged them in sexual acts.

Danny Evans, now 36, was working as a male hustler back in 1985 when he first met Ryan. In a 14-page transcript filed with the court in 1999, Evans swore that from the mid-1980s until the late 1990s he had at least 50 sexual

encounters with Bishop Ryan, who paid him \$50 or more a trick. Evans said that Ryan took him along on trips to Indiana, Ohio, Chicago and Wisconsin. The last trip was in 1998, just months before Ryan's resignation. Like Frank Bergen, Evans also has a police record that includes possession of drug paraphernalia, domestic battery, and contributing to the delinquency of a minor.¹⁹⁵ Evans passed a polygraph test.

Accuser John Reeves is a young man cut from a much different cloth than Evans and Bergen.

Reeves was serving as an acolyte at St. Paul's Church in Highland in Madison County in the fall of 1984 when Bishop Ryan asked Reeves to accompany him to a meeting in Chicago. Reeves agreed. At the motel where the two men shared a room, Ryan came out of the shower and told Reeves that he loved him. Reeves said that he mumbled something back like "I love you too," at which point Ryan grabbed and kissed him and started to rub his back. Reeves said he was in a state of shock as Ryan was his bishop. The encounter went unreported.

Reeves began to travel with Bishop Ryan on a regular basis with the pair ending up sharing sexual intimacies at a motel room or at the bishop's residence on at least 15 occasions.

In his seven-page affidavit, Reeves stated that he felt pressured into the relationship because he was afraid that Ryan might refuse to ordain him. In fact, Ryan raised him to the diaconate that December and ordained him a priest of the Springfield Diocese in May 1985. After his ordination, Reeves continued to travel with the bishop, sharing motel rooms, visiting bathhouses, and vacationing in the Cayman Islands and Puerto Rico.

Reeves said that the Springfield Chancery staff was aware of the priest's special relationship with Ryan and that he (Reeves) became the butt of nasty remarks. At one point, he went to Father Thomas Holinga, the Vicar General and Director of Clergy Personnel for the diocese to complain that Ryan was constantly pressuring him for sexual favors. Reeves said Holinga just laughed. Fr. John Renken, who also worked at the Chancery, also knew about Ryan's harassment of Reeves, but offered no help to the young priest.

The relationship came to an end in 1988.

Bishop Ryan entered a treatment center for alcoholism and Reeves, by now a confirmed homosexual, found a "lover" of his own choosing at St. Brigid Parish in Liberty where he had been reassigned.

After St. Brigid, the priest served in churches in Decatur and Alton. Unhappy

with his situation, Reeves requested and was granted a leave of absence by Bishop Ryan in late 1992.¹⁹⁶

In January 1995, Reeves left the Catholic Church and joined the Ecumenical Catholic Church (later renamed the Catholic Church of the Americas) headed by his homosexual partner.¹⁹⁷ He is now a self-proclaimed “bishop” of the pro-abortion, pro-homosexual Church of the Americas.

Springfield—A Predator’s Paradise

One of the most salient charges made against Ryan in the McCormick suit was that while he was busily engaged in his own homosexual affairs with prostitutes and priests entrusted to his care, the Diocese of Springfield had become a magnet for other clerical sexual predators.

Although, as the suit charges, some pederast priests were active in the Springfield Diocese under former Bishop William McNicholas and probably even earlier under William A. O’Connor who retired in 1975, there is no question that Ryan’s systematic cover-up of the criminal activity of clerical predators in his diocese was motivated by a desire to cover up his own immoral and criminal behavior.

Take the case of serial pederast, Father G. Neal Dee. “Transfer” was Dee’s middle name. Starting in 1964, the year of his ordination, Dee was transferred to at least 11 Springfield parishes by Bishop William O’Connor and his successor, Joseph McNicholas. In 1981, McNicholas finally pulled Dee from parish work and brought him into the Chancery to become Director of Radio and Television Communications.¹⁹⁸

In 1987, Father Dee took a “sick leave” and Bishop Ryan sent him off for “treatment” to curb his pederastic behavior. When Dee got out of therapy, Bishop Ryan arranged for Father Dee to relocate in the “gay friendly” Diocese of Amarillo, Texas under Bishop Leroy Theodore Matthiesen. Matthiesen assigned Dee to parishes in Nazareth and Amarillo and then made him pastor of Immaculate Heart Parish.

Bishop Matthiesen recently made the national headlines when it was discovered that he had established a Priests Emergency Relief Fund to raise money for clerics removed from office on sexual molestation charges.¹⁹⁹

In 1991, a Springfield man came forward and accused Dee of molesting him shortly after the priest was ordained. Attorney Frederic Nessler is representing the abuse victim in a civil suit against the Springfield Diocese.

Then there is the case of Father Lawrence M. Gibbs. A sex abuse lawsuit against Father Gibbs was filed January 3, 1993. The molestation was alleged to have taken place in the Diocese of Joliet when Ryan was an Auxiliary Bishop.

In the 1970s, the Diocesan Seminary Review Board voted 9 to 0 to block seminarian Gibb's advancement to ordination, but Ryan went to bat for him. Gibbs, described as an emotional time bomb, was ordained for the Joliet Diocese on May 12 1973 in spite of the unanimous objections of the Review Board.

When complaints of sexual abuse against Gibbs began to reach the Chancery, Ryan, joined by Bishop Imesch, defended the priest. In 1993, a lawsuit was filed by three men who identified Father Gibbs as the priest who molested them when they were minors.

One of the victims, Joseph Dittrich, swore under oath that he was abused by Gibbs more than 50 times over a seven-year period. Dittrich said that the priest would bring altar boys to his Wonder Lake cottage cabin in McHenry County. Gibbs reportedly plied them with liquor, watched them masturbate naked in front of him, inserted tampons into their rectums and paddled them in various stages of undress.²⁰⁰

The case was settled out of court for an undisclosed amount. Father Gibbs was defrocked in 1993.²⁰¹

In 1995, attorneys representing the families of sexual abuse victims of Rev. Joseph Havey of St. Agnes filed suit against the Springfield priest. Havey was charged with plying his victims, who ranged in age from 11 to 14, with alcohol and marijuana, subjecting them to gay porn, and then forcing them to perform ritualistic sexual acts upon him.²⁰²

In 1986, Rev. Walter Weerts of St. Brigid's Church in Liberty pleaded guilty to abusing three teenage boys the previous year and received a sixyear sentence. The records show that Bishop Ryan and the Diocese of Springfield paid the victims not to file suit and to keep details of their case secret in an out-of-court settlement for an undisclosed amount.²⁰³

Diocese Purchases Home for Bishop Ryan

On October 19, 1999, the same day that Bishop Ryan resigned, the Holy See announced the appointment of Monsignor George Joseph Lucas, the former Rector of Kenrick-Glennon Seminary in St. Louis, to the Diocese of

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Springfield.²⁰⁴

Msgr. Lucas was ordained on December 13, 1999, by Cardinal George of Chicago, with co-consecrator Papal Nuncio Archbishop Gabriel Montalvo on his left and the disgraced Bishop Daniel Ryan on his right. The ceremony took place at the Ansar Shrine, a Masonic temple in downtown Springfield. Archbishop Justin Rigali delivered the sermon.²⁰⁵

Once in office, Lucas not only retained Fathers Eugene E. Costa and John A. Renken who had offhandedly dismissed Father John Reeves' complaints against Ryan, he made them both Monsignors. Renken, a former president of the Canon Law Society, went on to serve on the NCCB's Ad Hoc Committee on Sexual Abuse.

Bishop Lucas also purchased a private home for the retired Bishop Ryan with funds from the diocesan treasury. He has also permitted Ryan to carry out Confirmations and days of retreat in the Springfield Diocese.

In February 2004, Lucas reached a \$3 million out-of-court settlement with 28 victims of clerical sex abuse in the Springfield Diocese including Matthew McCormick whose lawsuit was dismissed.

Money for the settlement was taken from investment accounts, the sale of property and possible loans.

Following the announcement of the settlement, Bishop Lucas met with the victims and their families. The bishop apologized and promised to change the manner in which victims of clerical sex abuse are treated.²⁰⁶

In the meantime, the charges against Bishop Ryan including the report by the anonymous diocese who reviewed the case, have been forwarded to the Vatican by Archbishop Montalvo. Details of the investigation are confidential.²⁰⁷

Bishop Ryan underwent open-heart surgery in 2003. It remains to be seen if the pope will take any action against the unremorseful Bishop Ryan or if he will leave the bishop to his Maker.

ARCHBISHOP REMBERT WEAKLAND Archdiocese of Milwaukee

George Weakland was born on April 2, 1927 and grew up in the coalmining town of Patton in the Allegheny Mountains near Altoona, Pa. He was one of six children born to Basil and Mary Kane Weakland.²⁰⁸ His father owned a hotel, but it burned down when George was a little tyke, leaving the family in difficult straits.

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Like many adult homosexual men, George suffered the loss of his father at a very early age. He was only four when his father died. His courageous mother raised all her children, ages six months to nine years, by herself. George became the proverbial “good little boy” in the family.

George Weakland’s parish priest, Father McFadyen recognized that the young boy had a remarkable aptitude for music and instructed a nun at the parish school to give him piano lessons.

George was thinking about a career as a concert pianist and church organist, but decided to become a monk instead.

Following a visit to the Benedictine Archabbey of St. Vincent’s in Latrobe, Pa., and with the encouragement of Fr. McFadyen, George enrolled at St. Vincent’s Preparatory School at the age of 13. In 1945, he pronounced his first vows as a Benedictine brother and took the name Rembert.

His early years at St. Vincent’s Seminary were relatively uneventful. He continued his piano and organ playing along with his academic studies. Except for his fellow songbirds in the Music Department, he had few friends and was described by one of his classmates as basically a loner— certainly never one of the boys. His health was said to be delicate and his demeanor effete.

In 1948, at the age of 21, he went to Rome for theological studies at the International Benedictine College of Sant’Anselmo. He was ordained a priest of the Order of St. Benedict on June 24, 1951, at Subiaco, Italy by Bishop Lorenzo S. Salvi, OSB, Abbot Nullius of Subiaco Abbey. At this time he was given permission to continue his musical studies in Europe and the famous Julliard School of Music in New York. Weakland hoped to complete his doctoral thesis on Ambrosian chant at Columbia University before returning to St. Vincent, but that dream was 50 years away.

One of the turning points in Weakland’s clerical career came in 1956 when he met Giovanni Battista Montini, the Archbishop of Milan. Cut from the same temperamental cloth, Montini, the future Pope Paul VI, took a shine to the young Benedictine monk who spoke fluent Italian. Montini mentally earmarked Weakland for advancement when and if, he (Montini), became pope.

In June 1963, after serving in the Department of Music at St. Vincent’s College for six years, Weakland was elected Coadjutor Archabbot of St.

Vincent Archabbey.

The timetable is such that Weakland would have crossed paths with the infamous pederast, David Holley, who was accepted as a seminarian at St. Vincent's Archabbey in the mid-1950s and ordained a Benedictine priest in 1958. Holley is currently serving a 275-year prison sentence for the molestation of adolescent boys.²⁰⁹

On May 8, 1964, Montini, now Pope Paul VI, appointed Weakland as Consultant to the Commission for Implementing the Constitution on the Sacred Liturgy of the Second Vatican Council. Weakland was a major architect of the final Council document on the Sacred liturgy, *Sacrosanctum Concilium* (1963).

Following the close of the Council, Weakland became a major player in international ecclesiastic politics in Rome at the Synods of Bishops in 1969, 1971, 1973, 1987 and 1997 and an important figure in the Liturgical Revolution in the United States and the Vatican.

Pope Paul VI played an important role in the election of Weakland as Abbot Primate of the Benedictine Order, worldwide, on September 29, 1967. Weakland was reelected to a second term as Abbot Primate in September 1973.

On September 20, 1977, Pope Paul VI appointed Weakland to head the Archdiocese of Milwaukee. The ordination took place side by side with Weakland's installation as Milwaukee's ninth Archbishop by Archbishop Jean Jadot, Apostolic Delegate to the United States on November 8, 1977, at the Cathedral of St. John the Evangelist in Milwaukee. Without any particularly notable spiritual qualities to recommend him and despite the fact that he never served a day as pastor or assistant pastor in a parish, Weakland had made it almost to the top of the ecclesiastical ladder.

Liberal Politics and Liberal Sexuality

Rembert Weakland quickly became one of the darlings of the liberal hierarchy of the United States.

His most important contributions to AmChurch during his tenure as Archbishop of Milwaukee were in the area of liturgical "reform" as a member of the NCCB Committee on the Liturgy, and ecumenical affairs as Chairman of the NCCB Committee for Ecumenical and Interreligious Affairs. He also served at the Executive Level as a member of the NCCB and USCC

Administrative Committees. Weakland was also a member of the controversial Ad Hoc Committee of the Catholic Common Ground Initiative intended to reach a middle ground position on the question—"To Kill or Not to Kill."

Weakland had an acid tongue, especially when it came to condemning Catholic prolife activists for their lack of "compassion" for mothers with problem pregnancies ignoring the fact that it was proliferators, not pro-abortionists, who built a world-wide network of supportive pregnancy centers to help mothers bring their babies to term.

Archbishop Weakland was one of the first supporters of the forays of the Homosexual Collective into the Catholic Church in America. In Rueda's *The Homosexual Network*, published in 1982, Weakland's role in assisting the Collective to advance its agenda in AmChurch is well documented.

As reported by Rueda, Weakland's pro-homosexual position including active support for pro-homosexual legislation is a matter of public record and his contribution to the Homosexual Movement has been acknowledged by all major national homosexual groups including the National Gay Task Force, Dignity and New Ways Ministry.²¹⁰

Weakland's notorious homosexual apologia, "Herald of Hope. The Archbishop Shares: Who is Our Neighbor?" which appeared in the *Catholic Herald Citizen*, the diocesan weekly for the Archdiocese of Milwaukee on July 19, 1980 is filled with vintage pro-homosexual Newspeak.²¹¹ Weakland employs pro-homosexualist linguistics throughout the text and defends every tenet of the Homosexual Collective from "homosexuality is inborn and irreversible" to "gay is good." The Archbishop consistently uses the term "gay people" when referring to homosexuals.²¹² His essay undermines the Bible's condemnation of sodomy and debunks the idea that homosexuals prey on young boys.²¹³ The pro-homosexual article appeared the same year that Archbishop Weakland himself engaged in a homosexual affair with a layman.

Archbishop Weakland helped to found and fund the Milwaukee AIDS Project, a 1986 initiative that included condom distribution for "safe" homosex and "alternatives" to sodomy including mutual masturbation, consensual sadomasochist sex play and the use of "sex toys."²¹⁴

Weakland permitted Dignity Masses at St. Pius X Catholic Church with the rainbow flag draped on the floor for an altar, for more than ten years. He also permitted pro-homosexual religious orders such as the Salvatorians to reside

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in the diocese.²¹⁵

Cradle to grave sex instruction has been implemented in the Archdiocese with Weakland's enthusiastic backing. Young children have been sexualized and desacralized by systematic sex indoctrination through such programs as Wm. Brown's *New Creation Series* and so-called AIDS Education that introduces children to the most perverse of all vices seductively packaged and wrapped in a blanket of compassion and tolerance.²¹⁶ The pornographic films Father Untener used to desensitize seminarians at St. John's Seminary in Saginaw were used in the Milwaukee Archdiocese from 1978 to 1988 as part of the Sexual Attitudinal Restructuring Program for Catholic adults. Weakland is known in AmChurch and in Rome as a prelate who speaks his mind.

Unfortunately it is not a Catholic mind.

He has beat the drums for finding a "common ground" for baby killing and for a homosexual priesthood. He has defended the use of condoms as a prophylactic against AIDS. At the same time he has opposed legitimate means of national defense, a primary function of government.

However, it is in his handling of clerical sex abuse cases in the Archdiocese of Milwaukee that Archbishop Weakland reveals his true character.

Playing Hardball in Milwaukee

It can be said of Archbishop Weakland that he never met a clerical sex abuser he didn't like.

In April, 2002, when the *Milwaukee Journal Sentinel* began an extended series on clerical sex abuse in the Archdiocese of Milwaukee, District Attorney E. Michael McCann said his office was flooded with calls from victims, many of whom were molested by priests who were still being recycled from parish to parish.

According to writer-researcher Robert A. Sungenis, "Out of 36 priests who were named as child molesters in the archdiocese, 21 of them are still in the Milwaukee area and 6 of those have active assignments. Not one of the 36 has ever been so much as questioned, and no parishioners, except the victims, knew the names of these priests."²¹⁷

While the Archdiocesan public relations department touted Weakland's model program for handling clerical sex offenders, the Archbishop was shuffling offenders from parish to parish.

A well-documented case in point was that of Fr. William Effinger whose

victims number over 150, mainly boys, but also some young girls. In 1993, a judge ordered the opening of hereto sealed court records of the case and Weakland was deposed in connection with a lawsuit brought by nine of Effinger's victims.²¹⁸

In April 1979, Effinger told Archbishop Weakland that he abused a 13-year-old altar boy named Joseph Cerniglia during the past Easter Week. The priest had asked Joseph to stay overnight at the parish rectory because of early Mass the next day. That evening, Effinger gave the boy a beer, got him into the only available bed and molested him. Cerniglia told his parents about the molestation. The following morning after the Easter Sunday Mass, they confronted the criminal priest and shortly thereafter informed Weakland of the abuse. Weakland said the matter should be kept quiet for the child's sake and promised that the priest would never be put in a position where he could harm another boy. At about the same time, Weakland was privy to a second allegation concerning Father Effinger.

Weakland sent the wayward priest away for evaluation and treatment. That same fall, Weakland reassigned Effinger to Holy Name Parish in Sheboygan where the priest had daily access to parochial school children. For the next 13 years, Weakland moved Effinger around the archdiocese from parish to parish until 1992 when one of the priest's teenage victims, now grown, confronted the priest, recorded their conversation and took the taped confession to the archdiocese and a television station. Only Weakland's fear of adverse publicity prompted him to act.

Effinger was convicted in 1993 of the sexual assault of a 14-year-old boy. Effinger died in prison in 1996 of cancer.

The real kicker in the Effinger case was that after the priest went to jail, one of the boys he molested sued the archdiocese, but the suit was thrown out because the statute of limitations had expired. Weakland turned around and directed the diocesan lawyers to file a countersuit against the boy's family. The archbishop recovered \$4,000 in court costs from the victim.²¹⁹ This vicious and vindictive act is typical of the homosexual personality. It also served to warn other victims of sexual abuse against filing lawsuits against the archdiocese.

Then there is the twice-arrested, twice-convicted boy molester Father Dennis Pecore. "The Pecore Affair" is reported by Margaret Joughin in a two-part online series, "The Weakland File."²²⁰

In January 1987, Pecore was charged with the sexual abuse of 14-yearold

Gregory Bernau who attended Mother of Good Council School. Pecore performed acts of oral copulation and sodomy on the boy. The molestation began in January 1984 and continued through December 1985. In 1986, Bernau reported Father Pecore to the police for sexual abuse. On July 24, 1987, Pecore pleaded guilty to pedophilia and received a one-year jail sentence. Seven years later, he molested another boy and was given a 12-year sentence.²²¹

The saga of Father Pecore began in 1983 when Weakland moved a new three-member “pastoral team” into Good Council Parish in Milwaukee. The “team” consisted of Fr. Fred Rosing, pastor, and Fathers Dennis Pecore and Peter Schuesler. Parishioners and teachers were put off by the arbitrary actions and financial mismanagement of “the team,” but what drew the greatest concern was the fact that Pecore was bringing young boys into his bedroom one at a time. Father Bruce Brentrup, the school principle was aware of the moral turpitude that marked the behavior of the new pastor and his assistants. In 1984, one year after the arrival of Rosing & Company, poor Father Brentrup was history.

Young Greg Bernau became one of Pecore’s sex toys.

On at least two occasions, Pastor Rosing entered Pecore’s bedroom while the priest was abusing Bernau. Rosing said hello to the boy and left the bedroom—no questions were asked because no answers were needed.

On one occasion, when Greg’s mother, distressed by Pecore’s unnatural attentions toward her son, called the rectory and was told that her son was not there. Mrs. Bernau got into her car, drove by the rectory and spotted her son’s bike parked outside. It wasn’t until she knocked on the rectory door that a priest came to the door and acknowledged that Greg was indeed there.

While the molestation of Greg Bernau was underway, Archbishop Weakland had been informed in writing by three teachers from the parish school regarding their concerns about Pecore’s pederastic interests, especially in Gregory Bernau. Weakland responded by threatening the whistleblowers. He told them that “any libelous material found in your letter will be scrutinized carefully by our lawyers.”²²² Eventually, Weakland saw to it that all of the teachers involved in the confrontation lost their jobs. Their letters of termination were signed by Father Rosing who had also engineered Fr. Brentrup’s dismissal.

After the first arrest and conviction of Father Pecore, Greg Bernau and his family reached an out-of-court settlement with Weakland and the

Archdiocese of Milwaukee for \$595,000 and an additional \$200,000 in court fees. Against the wishes of the Bernau family, but at the insistence of the Archdiocese, the court records were sealed. However, on May 2, 1988 at the request of Mr. Bernau, Judge Robert J. Miech ordered the records unsealed and opened to the public. Weakland's complicity in this moral outrage was exposed for all to see. No action was taken against Father Pecore's partner in crime, Father Rosing.

Another interesting case is that of Father James L. Arimond, columnist for the notorious homosexual magazine *The Wisconsin Light*. Arimond considers homosexuality "God's holy gift." Archbishop Weakland permitted Arimond to give pro-homosexual pep rallies at the archdiocesan Cousins Centre. The archbishop repeatedly ignored protests regarding Arimond's pro-homosexual activities and even gave the priest a promotion.²²³ Father Arimond was defrocked after he was convicted and jailed in 1990 for a sexual assault on a teenage boy. Arimond later became a licensed professional counselor in the state of Wisconsin.²²⁴

One subscriber to *The Wisconsin Light* wrote that the Archbishop Weakland's own parish, St. John's Cathedral, is "second only to the homosexual bar district and the shopping mall as a homosexual gathering place."²²⁵

It seems the list of clerical pederasts and homosexual priests acting out in the Milwaukee Archdiocese whom Weakland protected could go on forever.²²⁶ There was former seminary rector Fr. Jerome Clifford of the Sacred Heart School of Theology in Milwaukee who resigned amidst multiple charges of sexual misconduct.²²⁷

There was Father David Hanser who molested the sons of Catholic parishioners for three decades including three brothers in one family.²²⁸

There was Father Peter Burns, another priest with a long record of young male victims. Even though the priest's superiors knew of his affinity for young boys, he was permitted to have young men sleep overnight at St. Peter Claver's rectory. Burns was also an active member of the Big Brothers and Big Sisters program. Tragically, one of his victims, whose parents decided not to press charges against Father Burns, committed suicide in 1992. Up until the day of his arrest and eventual imprisonment, officials of the Archdiocese of Milwaukee permitted Father Burns to freely roam the archdiocese without anyone being informed of his criminal activities.²²⁹

There was Fr. Thomas Walker, who was arrested just one month after Weakland ordained him in 1989 for allegedly having sex with a truck driver, and arrested again in 1999 for prostitution and masturbation.²³⁰

And there was layman Robert E. Thibault, Weakland's top liaison to the Boy Scouts and a teacher of religion at a Catholic school, who was arrested in an Internet child sex sting.²³¹

Down With Squealers

Weakland shares an attitude toward pederasty and homosexuality that is consistent with a "gay" ideology and his own dark secret life.

In a 1988 column in the diocesan paper *The Catholic Herald*, the Archbishop wrote, "Not all adolescent victims are so innocent. Some can be very sexually active and aggressive and often quite streetwise."²³² He was later forced to apologize for his loose speech regarding the culpability of teenage victims of pederast priests.

In a 1994 interview with a reporter from the *Milwaukee Journal Sentinel*, Weakland said that true pedophilia among priests was rare. This is a correct statement. Pederast priests are homosexuals looking for fresh, AIDS-free meat. He referred to such relationships as "affairs."

"What happens so often in those cases is that they go on for a few years and then the boy gets a little older and the perpetrator loses interest," Weakland told a reporter. "That is when the squealing comes in and you have to deal with it."²³³ Years later, his verbal indiscretion came back to haunt him.

Weakland said he couldn't remember using the "infelicitous word" (squealing). As Dave Umhoefer, staff writer for the *Sentinel* observed, Weakland's views on teen sex abuse took on new meaning after the Marcoux scandal broke in May 2002.

There have also been revelations of past criminal activity involving a minor at Archbishop Weakland's alma mater, St. Vincent's Archabbey in Latrobe, Pa.²³⁴

A civil lawsuit filed on May 19, 2000, in Westmoreland County Common Pleas Court by Mary Bonson of Port Matilda charges that her son was abused by a priest at her parish and then taken to the Benedictine Archabbey where he was abused by two other monks. The Defendants in the case are the Diocese of Altoona-Johnstown, Bishop Joseph V. Adamec, former Bishop James Hogan; the Benedictine Order in Westmoreland County, and three Benedictine monks including Father Alvin T. Downey a psychiatric nurse

and monk at the abbey. Mary Bonson said her son had only revealed his own abuse when she was talking with him about another sex abuse incident that occurred at their parish, St. John's Catholic Church in Bellefonte in Centre County.

Her son, a former altar boy, said he was abused at St. John's by Father Downey, who was serving as a substitute priest from St. Vincent's during the summer of 1980. Her son, who was 16 at the time the alleged molestation was reported to have occurred, said the monk plied him with alcohol and drugs including amyl nitrate capsules used to relax the sphincter muscles in anticipation of sodomy. The lawsuit alleges Downey was eventually removed from St. John's "as a result of some misconduct made known to the Bishop (Hogan) and Benedictine Society" and assigned to the Archabbey, but continued to make visits to Bellefonte to see the plaintiff's son. Unaware of Downey's record as a pederast, Bonson invited the priest to an overnight stay. While she was at work, Bonson said the priest molested her son in her bedroom.

In April, 1981, Downey sent Bonson's son a bus ticket to visit the Archabbey where the Pittsburgh Steelers work out each Spring. He told Mary Bonson that he would introduce her son to the famous Steeler quarterback Terry Bradshaw, whom Downey said he knew. In the evenings, the priest took the boy from the seminary where he was staying over to the monastery where Downey lived. The boy claimed that two other monks joined Downey and performed oral sex on him. The lawsuit also charges that Downey abused the youth at a retreat lodge for monks and priests at St. Vincent commonly known as "The Ridge." Before his retirement, Bishop Anthony Bosco, a former auxiliary of Bishop John Wright of Pittsburgh, relieved all three monks of their positions at St. Vincent's pending the outcome of the trial.²³⁵ Although the alleged abuse took place more than 20 years ago and thus is not prosecutable under the statute of limitations in Pennsylvania, the fact that the suit was filed by the victim's mother who only recently learned of the abuse opened the door to litigation.

On February 6, 2004, Judge Gary B. Caruso ruled that Bonson did have standing and the case against officials of St. Vincent's and the Diocese of Altoona-Johnstown who knew of the abuse and cover-up could move forward. Judge Caruso held that the mother was "deceived" and made into "an unwitting accomplice" in the harm of her own child.

On May 18, 2004, Judge Caruso dismissed the charges against the two monks

who were alleged to have participated in the assault on Bonson's son. His ruling, however, kept the suit active against the AltoonaJohnstown Diocese, Bishops Hogan and Adamec, and Rev. Downey. John Morrison, Bonson's son, has also filed a separate lawsuit with the Westmoreland court. John Morrison, who is not named in Bonson's lawsuit, has suffered severe psychiatric trauma and has been treated for suicidal thoughts and depression. Like many victims of sexual abuse, there may not be a second chance for him in this world, but this writer is confident there will be in the next.

Weakland and the Paul Marcoux Affair

On April 2, 2002, having reached his 75th birthday, Archbishop Rembert Weakland submitted his resignation to the Holy See. Considering Weakland's long track record of dissent and his many contributions to the ruination of Catholic liturgical practices, one would think that the Holy See would have jumped at the opportunity to rid itself of the troublesome prelate. Unfortunately the Holy See dawdled, so that when the Marcoux scandal broke the following month, Archbishop Weakland was still at his post.

On May 14, 2002, a reporter from the *Milwaukee Journal Sentinel* received a tip that a man living in San Francisco named Paul Marcoux wanted to go public concerning his sexual abuse at the hands of Archbishop Weakland and the 1998 financial settlement he had reached with Weakland and Archdiocese of Milwaukee to keep the affair hush hush.²³⁶ The reporter flew out to California to interview Marcoux, but the latter backed out at the last minute. Marcoux's apparent vacillation and his failure to produce a copy of the settlement contract convinced Martin Kaiser, the editor of the *Journal Sentinel* to drop the story. Kaiser was unaware that Marcoux had also been in touch with ABC officials.

On Thursday, May 23, 2002, ABC News investigative reporter broke the news of the allegations against Archbishop Weakland on the "Good Morning America" television show.

The Archdiocese was ready with a prepared statement that very same day.²³⁷ Jerry Topczewski, Weakland's public relations agent, issued a formal statement on behalf of the archbishop. The statement noted that Archbishop Weakland had asked the Holy Father to accelerate his resignation. In response to the claim of Paul Marcoux that the archbishop had sexually assaulted him 20 years ago and the archdiocese had made a settlement with Marcoux, Weakland responded:

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I have never abused anyone. I have not seen Paul Marcoux for more than 20 years. When I first met him here in Milwaukee, he was a man in his early 30s. Paul Marcoux has made reference to a settlement agreement between us. Because I accept the agreement's confidentiality provision, I will make no comment about its contents. Because I have financial responsibility for the well-being of the archdiocese, I want to let the people of the archdiocese know that through my 25 years as bishop, I have handed over to the archdiocese money obtained by my lectures and writings, together with other honoraria. Cumulatively, those monies far exceed any settlement amount. Given the climate in today's world where the church must regain its credibility, this situation would be an added and continuing distraction from that goal. I do not want to be an obstacle to that search on the part of the church, which I will continue to love with all my heart and which I have served to the best of my abilities for these 51 years. As required by church law, I submitted my resignation as archbishop to the Holy Father on my 75th birthday on April 2nd. I have now asked the Vatican to accelerate its acceptance. I ask for prayers and healing.²³⁸

Let us reexamine the main points of the press statement beginning with some biographical data on Paul Marcoux.

Paul Marcoux born in Michigan in 1949, an only boy with two sisters. His parents and a sister died when Paul was in his early 20s. His surviving sister said that he took the deaths very hard and was in an "emotionally delicate" condition for several years.²³⁹ Paul was a homosexual and lived a

homosexual life, although he liked to describe himself as a "bisexual."²⁴⁰

Prior to his entering Marquette University in Milwaukee in 1975, he had earned some undergraduate credits in Michigan, at Boston College and at the Sorbonne in Paris where he studied voice. Starting in 1976, Marcoux took some undergraduate courses in philosophy. The following year he attended graduate-level classes in theology. He left Marquette in December 1978 without completing any degree and took a job at an area chemical plant.²⁴¹

One of Marcoux's great passions was the theater. He created a religious psycho-drama program called "Christodrama" in which participants acted out scenes from the Bible and then discussed how these stories relate to their own lives. He had hopes of one day turning his idea into a commercial venture. While in Milwaukee, Marcoux lived with Father Ken Metz on the eastside of the city.²⁴² One evening in September 1979, Metz invited Archbishop

Weakland to dinner. The new Archbishop had been in office less than two years. Apparently the two men hit it off immediately. Despite their age difference of more than twenty years, the two men shared some common interests. They both had a passion for music. They were both admirers of the Canadian Jesuit philosopher, theologian, and economist, Father Bernard Lonergan.²⁴³

But the unspoken tie that bound the two men together was their homosexual desires. Shortly before Marcoux met the Archbishop, he had ended an affair with a male professor from the University of Wisconsin at Milwaukee.

Marcoux said he was not shopping for another lover when he met Weakland nor was he sexually attracted to the older priest.²⁴⁴ For his part, Weakland has never even remotely suggested that Marcoux was his “first” love.

The following month, Marcoux called Weakland ostensibly to inquire about entering the diocesan seminary. Weakland suggested they talk over dinner and wine. According to Marcoux, after dinner he drove the Archbishop to his residence. Weakland invited him up for a nightcap. Marcoux accepted. After a few more drinks, Marcoux said Weakland made sexual overtures to him and began to kiss him. When Weakland succeeded in pulling down his pants in an attempt to sodomize him, Marcoux, who was drunk, said he resisted the “attack.”²⁴⁵ In a later interview Marcoux said he did not go to the police because two priests advised against it.²⁴⁶

Subsequent events would cast a long shadow over the reliability of Marcoux’s alleged “attack” by Archbishop Weakland that night. The evidence suggests that Marcoux saw Weakland as a meal ticket and the Archbishop saw him as a meal.

Following what Marcoux called the equivalent of a “date rape,” the two men had at least “three or four other sexualized encounters.” Friends of Marcoux said they continued to go out to dinner and cultural events a couple of times a week.

In July 1980, Marcoux traveled to Nantucket, Mass. where Weakland was spending a retreat-vacation. According to Marcoux, Weakland once again pressed him for sexual favors forcing him to leave abruptly. Their “Nantucket dream,” as the Archbishop referred to the incident, had gone sour.

By this point Weakland had already given Marcoux \$14,000, money he had received from fellow Benedictines at the time of his elevation to Archbishop of Milwaukee. The ostensible purpose of the gift was to finance Marcoux’s Midwest Institute of Christodrama.

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On August 25, 1980 the frustrated and jealous Weakland, in the midst of a typical homosexual hissy fit, sat down to write Marcoux a lengthy “Dear John” letter.²⁴⁷ First, Weakland expressed his “deep love” for Marcoux. He regretted that he could not be the “great patron” that Marcoux was pressing him to be and \$14,000 was his personal limit—threats of suicide notwithstanding. Neither could he afford to keep Marcoux in the life style to which he (Marcoux) had become accustomed. Weakland said he was sorry if he had led Marcoux to think otherwise, but he hoped that their friendship could transcend differences of petty finances.

The archbishop said it was about time that he took seriously the vow of chastity that he made 34 years ago—a vow that gave him the freedom to fulfill his ministry.

Weakland acknowledged that his relationship with Marcoux had become both financially and emotionally draining. He found himself obsessing over his newfound love to the point that he was neglectful of his duties. The problem was that Marcoux did not reciprocate those feelings. Weakland accused Marcoux of still having an attachment to his former lover, Don, and of hiding those feelings from him in order to retain his favor (and money). “I know now that I can never be to you a Don or anybody else,” wrote Weakland. The Archbishop said he was crying as he concluded his letter. He “felt humiliated, manipulated—a total failure on all counts...” He asked the Lord to help them both, begged Marcoux’s forgiveness for having failed him and “for the grace of standing up again and trying to be—not a bishop—just a Christian.”²⁴⁸ He signed off—“I love you, Rembert.”

Weakland’s letter to Marcoux no doubt dampened their relationship, but did not end it entirely. According to Marcoux, he and Weakland went to Chicago that October to visit an art exhibit and have dinner, after which the Archbishop is said to have renewed his amorous intentions. Soon after this incident Marcoux left Milwaukee and did some traveling and promoting of Christodrama. He finally settled down in San Francisco.

For his part, Weakland returned to the business of being a bishop.

In the spring of 1981, Archbishop Weakland wrote a letter to all the priests in the Archdiocese on the subject of celibacy. The archbishop urged them to uphold their commitment to celibacy, but said lapses were inevitable and should be treated with compassion. In a quasi-confessional tone he acknowledged that at times sexuality can become “a pervasive and domineering preoccupation in one’s life.”²⁴⁹ In response to follow-up

questions by *Journal Sentinel* reporters on his letter to his priests, Weakland told them that he would not put a gay priest on a “guilt trip,” and he proceeded to deliver a lengthy discourse on homosexuality and how society forces “gays into their own subculture.”²⁵⁰

Ten years later, in an interview with the *New Yorker*, Weakland talked about the “trials” of the celibate life, especially the loneliness, and of his own attraction to women.²⁵¹ “While I see the great merit in celibacy—the freedom it gives you—perhaps there are people who can’t make that sacrifice. And yet we continue to demand that they do—if they want to be priests. Across the board, celibacy works to our detriment in the church,” Weakland concluded.²⁵²

Weakland Reaches Settlement with Marcoux

One can only assume that when the Archbishop received a letter from Paul Marcoux dated July 20, 1997 claiming that he now recognized that he had been sexually abused by the Archbishop 20 years before, Weakland found himself in a state of utter panic. Marcoux proposed that the two meet with their legal aides on neutral grounds to discuss the matter. When the Archbishop did not respond, Marcoux retained a Montreal lawyer, Brent T. Tyler, to plead his case of sex abuse against Archbishop Weakland.

On August 29, 1997, Tyler sent Archbishop Weakland a letter making a formal claim for damages. He invited Weakland to instruct the Archdiocesan legal staff to enter into negotiations in order to reach a settlement of said claim. The battle was on.

The lead attorney for the Archdiocese, Matthew J. Flynn of the firm Quarles & Brady in Milwaukee, advised Weakland to play hardball. Flynn was confident that Wisconsin’s statute of limitation laws would apply to the case. In his lengthy correspondence with Tyler over the next year, Flynn repeatedly warned Tyler against any attempts at extorting money from Archbishop Weakland or the Archdiocese of Milwaukee.²⁵³

Flynn said that Milwaukee District Attorney E. Michael McCann, in whom Weakland had earlier confided his fears that a former adult sex partner might try to blackmail him, had told Flynn that if Marcoux filed a civil lawsuit it would constitute the felony of extortion. Tyler was not deterred by Flynn’s threats. He was betting on Archbishop Weakland’s unwillingness to have his secret life publicly exposed. The key issue, he knew, was not sex abuse *per se*

but the Archbishop's homosexuality.

Tyler's bet paid off.

On October 6, 1998, the Archdiocese of Milwaukee signed a confidential agreement giving Marcoux \$450,000 in exchange for an agreement not to sue Weakland, the Archdiocese of Milwaukee or the Benedictine Order, his sworn perpetual silence and the return of all his correspondence with the Archbishop.²⁵⁴ Neither the Archbishop nor Archdiocese admitted guilt. The money was taken from the Bishop Trust Endowment Fund and the Properties and Building Fund and transferred to a Montreal bank account.²⁵⁵

There were only four Archdiocesan personnel who knew about the secret settlement with Marcoux. Weakland, Flynn, the archdiocesan financial advisor, and Auxiliary Bishop Richard Sklba, who was ordained by Weakland in 1979. The Vatican was never informed of the settlement.²⁵⁶

According to Jerry Topczewski, spin-doctor for the Archdiocese of Milwaukee, "The Vatican did not know about the payment previously, nor should they have," he said. "The people who needed to know and were authorized to issue a check did," he said. "There was no need for anyone else to know."²⁵⁷

Paul Marcoux returned to San Francisco to spend his money.

Weakland settled back into his role of Archbishop of Milwaukee confident that his secret was safe—until Paul Marcoux went public with his claims of sexual abuse on May 23, 2002.

Following the immediate acceptance of Weakland's resignation by the Holy Father, Auxiliary Sklba, who participated in the settlement cover-up was appointed temporary administrator for the Archdiocese.

On August 28, 2002, Bishop Timothy M. Dolan, a former Rector of the North American College in Rome who served as an Auxiliary Bishop under Archbishop Justin Rigali in St. Louis, was installed as the new Archbishop of Milwaukee.

Previously, on June 25, 2001, the day he was appointed Auxiliary Bishop of St. Louis, Msgr. Dolan gave an interview from the North American College in Rome to Zenit Press Service. The topic was "Countering the Myth of the 'Gay Priesthood.'"²⁵⁸

Dolan said that the charge of the American media that the priesthood is becoming a "gay profession" was inaccurate and unfair. He admitted that there were homosexually active priests just like there were heterosexually

active priests, but he said the priesthood remained a very “manly” vocation. “...We are called ‘Father’...and the core of our identity is configuration to Christ in total love of his bride, the Church,” he said.²⁵⁹

He explained that candidates for the priesthood at the North American College, of normal and homosexual disposition, are reminded of the requirements of chaste living throughout their training—an indirect admission that candidates with perverse sexual desires are not automatically ruled out as priests by College officials.

In response to a question on how the Church can express its “disapproval of homosexual behavior without being accused of bigotry or hate crimes,”

Dolan, currently Chairman of the USCCB’s Committee on Priestly Life and Ministry, said that the post-Consiliar Church prefers to accentuate the positive aspects of sexual love within marriage rather than condemn vice.²⁶⁰

It is this writer’s belief that the Homosexual Collective in the Archdiocese of Wisconsin has nothing to worry about with Dolan at its helm. Auxiliary Bishop Sklba, Matt Flynn, Jerry Topczewski are all still on staff, and Rembert Weakland, Archbishop Emeritus, is still a priest in good standing, living and working out of the Milwaukee Chancery.

† BISHOP JAMES WILLIAMS

Diocese of Lexington

Bishop James Kendrick Williams is a native Kentuckian born on September 3, 1936, in Athertonville, LaRue County, a heavily populated Catholic region. He attended Old Kentucky Home High School in Bardstown and completed his seminary formation at St. Mary’s College Seminary in St. Mary, Ky., which closed in 1976 and St. Maur’s School of Theology in South Union, Ky. operated by the Benedictines, which closed in 1984.²⁶¹

James Williams was ordained to the priesthood on May 25, 1963, and served as an associate pastor in local parishes in Jefferson and Nelson counties not far from his hometown including St. Rita’s Church, the Church of Our Lady, and Holy Trinity in Louisville. He was also a high school teacher at St. Catherine’s High School in New Haven. In 1981–82 Williams joined the staff of the Louisville Chancery working in the offices of religious education, planning, and clergy personnel.

On June 19, 1984, at the Cathedral Basilica of the Assumption in Covington, Williams was ordained an Auxiliary Bishop of the Diocese of Covington by Bishop William Hughes assisted by Dominican Thomas Cajetan Kelly,

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Archbishop of Louisville, and Bishop Richard Ackerman, Bishop Emeritus of Covington.

Four years later, the Diocese of Lexington was carved out of the Archdiocese of Louisville and the Diocese of Covington and Williams was installed as its first bishop.

His 14-year term was marked by ecumenical ventures including a stint as vice-president of the Kentucky Council of Churches. As the Lexington Diocese had no Catholic university or seminary, Williams established a cooperative relationship with the Lexington Theological Seminary, an ecumenical graduate theological school operated by the Christian Church (Disciples of Christ) where Catholics can earn degrees in pastoral studies or religious education and study for the diaconate.

On September 30, 2000, Williams permitted his resident Cathedral of Christ the King, to be used for the ordination of Bishop Stacy Sauls of Atlanta to the Episcopal Diocese of Lexington.²⁶² Rev. Stacy Fred Sauls, it should be recalled, consented to the ordination of avowed homosexual Gene Robinson as Episcopalian Bishop of New Hampshire.

Christ the King Cathedral made the news again in October 26, 2002 when one of its priests, Rev. Paul Prabell, baptized the IVF-produced three-month-old quadruplets of the homosexual partnered Michael Meehan and Thomas Dysarz. Father Prabell also blessed both men.

Prabell later told the press that the Catholic Diocese had agreed to the baptism as the two perverts said they would raise the one boy and three girls Catholic.²⁶³ The men expressed gratitude to the priest for his acceptance. “I didn’t expect him to bless us both. Just like any other couple,” Dysarz said.²⁶⁴

When members of the Westboro Baptist Church announced they were going to hold a protest at the Cathedral, Thomas Shaughnessy, communication’s spokesman for the Diocese of Lexington, said he didn’t understand “why a Baptist church would concern itself with the sacramental life of the Catholic Church.” “Quite frankly, it smacks of old-time Catholic-bashing, not to mention gay-bashing,” Shaughnessy said.²⁶⁵

On the national scene, Bishop Williams served as chairman, Region V of the USCCB for the 1990–1991 term and was a member of the USCCB’s Committee for Ecumenical and Interreligious Affairs.

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The “Gay Friendly” Diocese of Lexington

Under Bishop Williams, the Diocese of Lexington became “gay friendly,” like most Catholic dioceses in the Commonwealth. Williams permitted his priests to continue to say Mass for Dignity/Lexington long after the Vatican had forbidden it.

Homosexual priests in the Diocese of Lexington such as Father Kenneth Waibel openly and freely proclaim the gospel of Sodom. Father Waibel who believes that only faggots can be truly Christ-like was a featured speaker/facilitator at the September 1997 Fourth Annual Conference of the National Association of Catholic Diocesan Lesbian and Gay Ministries hosted by the Los Angeles Archdiocese at the Sheraton Hotel in Long Beach, Calif.

Father Waibel, then pastor of Saint Mark’s Church and St. Stephan the Martyr Church in Richmond, Ky. spoke on “Gay and Lesbian Spirituality.”²⁶⁶ According to Waibel, “Heterosexual men cannot fall in love with Jesus Christ because of their own homophobia.”²⁶⁷ He concluded his talk with the statement that “God doesn’t care about sex but cares about how we care about the person we are having sex with.”²⁶⁸

Bishop Williams supposedly sent Waibel on a six-month “sabbatical” when the priest told the Chancery he wanted to leave the priesthood. In fact, Waibel was sent to a psychiatric unit at St. Michael’s in St. Louis for evaluation and treatment. When he returned to the diocese, Williams assigned him as pastor of St. Joseph Church and “sacramental minister” to St. Patrick’s in Mount Sterling. Waibel continued to say Mass for Dignity groups and “bless” same-sex unions.²⁶⁹

By the spring of 2002, clerical sex abuse scandals started to climb in the Diocese of Lexington. Attorneys for the abuse victims claimed that Bishop Williams and the Lexington Chancery knew about the criminal conduct of the clerical molesters, but covered it up.

In April 2002, Williams joined with Bishop Joseph Imesch of the Joliet Diocese in suspending Rev. Carroll Howlin, pastor of Good Shepherd Chapel in Whitley City, McCreary County, pending an investigation.

Although incardinated in the Diocese of Joliet, Rev. Howlin had worked in the Lexington Diocese for 25 years. Howlin was accused of molesting a 15-year-old boy studying at the now defunct St. Charles Borromeo Seminary in

Lockport, Ill. The alleged abuse was reported to have taken place between January and July 1975 at both the seminary and in McCreary County in Kentucky where the priest used to bring high school students for mission work.²⁷⁰ A second lawsuit was filed against Howlin accusing him of assaulting another young man during a Wisconsin camping trip.²⁷¹

Additional lawsuits were filed against major serial offenders including Rev. William Fedders, Rev. Arthur L. Wood (deceased) and Rev. Louis E. Miller.

Sexual Solicitation in the Confessional

On May 21, 2002, a sexual abuse lawsuit was filed against the Archdiocese of Louisville where Bishop Williams had worked as a young priest. The suit was filed in the Jefferson Circuit Court by 33-year-old James W. Bennett.

Bennett, a former altar boy, said he was molested when he was 12 by a “Father Williams” at the Church of Our Lady in the Portland neighborhood. The year was in 1981. Bennett said he left the Church after the incident and did not know that Williams had been elevated to Bishop of Lexington.²⁷²

Bennett said the priest “groped me and kissed me on the mouth.” “I ran home. I was in shock.” “Here you are 12 years old and you have never had sex, let alone homosexual sex,” he said. “It ruined my self esteem, but now that I’ve done something about it, it’s going back up.”²⁷³ James’ father believed his son’s story about the assault and told James he did not have to go back to the church. However, his stepmother, “who thought the world of Father Williams” did not believe him, Bennett said.²⁷⁴

Williams’ immediate response to the Bennett charge was a flat out denial. “The allegations are false,” he said.²⁷⁵ Williams claimed he didn’t remember the young man and that he had never brutalized anyone in his whole life.²⁷⁶ He said he would “continue to fight vigorously” to clear his name.²⁷⁷

Under the procedural regulations to be followed in sex abuse charges against diocesan clerics and employees Williams had helped draft, the bishop placed himself on leave pending the results of an internal investigation. He agreed to refrain from all pastoral ministry including the public celebration of the Mass, Ordinations, and Confirmations while the matter was under investigation. Rev. Robert Nieberding, the Vicar General of the diocese was selected by a diocesan priest college of consultors as an interim administrator for the Lexington Diocese.²⁷⁸

Ten days later, on May 31, 2002, the second lawsuit against Bishop Williams was filed by 51-year-old David Hall of New Haven, Ky.

Hall said he was 18 years old and a senior at St. Catherine High School in Nelson County in 1969 when, during confession, “Williams began asking ... whether or not he masturbated and demanded details.”²⁷⁹

In his suit, Hall said that he thought Father Williams’ questions were so inappropriate he decided not to attend confession again. But, he said, about a month later, Williams insisted that he do so, and this time, Hall alleges, Williams asked him questions about his sexual activity with girls. After Hall said he mentioned that he had been unable to satisfy a girl once, Williams allegedly instructed him to “unzip your pants so I can examine your penis,” then grabbed and fondled it.²⁸⁰ Hall said that the memories of abuse at the hands of Williams were all the more painful when he heard people saying what a wonderful bishop Williams was.²⁸¹

The same day that the Hall lawsuit was filed, the 65-year-old Williams had a meeting with Archbishop Gabriel Montalvo, the Apostolic Delegate in Washington, D.C. and submitted his resignation under Canon 400§2: “A diocesan Bishop who, because of illness or some other grave reason, has become unsuited for the fulfillment of his office, is earnestly requested to offer his resignation from office.”

Williams’ resignation took place only two weeks before the American hierarchy met in Dallas, Texas on June 13, 2002, to discuss the establishment of national guidelines for sexual abuse by Catholic priests and religious.

On June 3, 2002, a third lawsuit was filed against Bishop Williams and the Archdiocese of Louisville by Thomas C. Probus.²⁸² The suit charged Father Williams emotionally abused him in 1981 when he was a 12 year old at Holy Trinity School. Probus said that Williams engaged in sexually explicit talk with him when the boy came to Williams for advice for family problems.

Williams asked him: “Have you ever masturbated? It’s a wonderful experience and when you do it, come and tell me all about it.” The 33-year-old Probus said Williams never touched him improperly. “It’s just words but it changes the way you think about people in higher places. It makes you think something is wrong with you. It makes you feel ashamed.”²⁸³

In all three lawsuits against the Archdiocese of Louisville (not the Diocese of Lexington), the victims charged the archdiocese with failure to discipline Williams or warn them about him when he worked in Jefferson and Nelson counties between 1969 and 1981.

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Attorney William McMurry of Louisville who represented all three accusers of Williams said that although the pattern of questioning by Williams of Hall in the confessional and Probus during a counseling session was similar, the two plaintiffs had never met each other and never met to discuss the complaints.

During the initial stages of these lawsuits and more than 100 others filed by McMurry against the Archdiocese of Louisville, attorneys for the archdiocese filed a motion in Jefferson Circuit Court to seal all future documents regarding childhood sexual misconduct. A day later, *The CourierJournal* filed a motion to intervene, stating that granting the archdiocese's request would violate the First Amendment of the U.S. Constitution. McMurry was critical of the archdiocesan officials who were attempting to enforce a state law that requires the sealing of sex abuse lawsuits that involve children and are more than five years old. "This result (Williams' resignation) would never have occurred if these allegations and the lawsuits were filed under seal," McMurry said.²⁸⁴

Pope Accepts Williams' Resignation

On June 11, 2002, John Paul II accepted the resignation of Bishop James Kendrick Williams. The bishop's formal statement of resignation read in part: The last three weeks have been the most challenging of my life... Through agonizing days and sleepless nights, I have thought about the 39 years of my priesthood and the privilege laid upon me. I recognize my shortcomings, but I believe that I have been a good priest and bishop. This makes the allegations against me all the more painful...My letter to Pope John Paul II expressed my belief that this period of suffering will make me a better person...I do not want my resignation to give any credence to the allegations made against me. I offered my resignation to the Holy Father, stating that I believe that by my stepping down, the diocese can rid itself of the cloud which hangs over it and me at this time...Since no one knows how long this will last, I believe it is best for me to step down, so a new bishop can be appointed as soon as possible... My love for this diocese is absolute; I would lay down my life for it...It has been my extreme joy and privilege to serve as your bishop...Whenever the Holy Father appoints the Second Bishop of Lexington, welcome him with open arms, as a successor to the Apostles. Be gentle with him and love him, as you love me. Is this not the course charted for us by Jesus himself?²⁸⁵

Following his resignation, Williams continued to receive support from his fellow bishops and many prominent Catholics and ordinary lay people in the Lexington Diocese.

Bishop Williams was characterized by his defenders as a kind, generous, personable and caring individual. Thomas F. Shaughnessy, Director of Communications for the Diocese of Lexington said “He’s a man who inspires loyalty.”²⁸⁶

Archbishop Thomas Cajetan Kelly, said Williams, had been “a brother, counselor and friend to me for twenty years.” He called the Lexington bishop “a great servant of the church” and said “his leadership and achievements will always be a gift to us.” “May God bring peace to his pastor’s heart as he looks to the future. May we always remember the blessings that have come to us through his ministry,” Kelly said.²⁸⁷

Bishop Williams continued to reside at his diocesan residence in Lexington until late December 2002 when he left the diocese and moved to an undisclosed location in the Archdiocese of Louisville. He remains a priest in good standing and holds the formal title of Bishop Emeritus of Lexington.

Since the lawsuits involving Bishop Williams were still pending, the Sex Abuse Committee for the Lexington Diocese could take no action on the matter in 2002. Nor did the Committee make any formal inquiries after the cases were settled in 2003.

Archbishop Thomas C. Kelly Settles Lawsuits

On June 10, 2003, almost one year to the day the Holy Father accepted Bishop Williams’ resignation, the Archdiocese of Louisville agreed to settle 243 sexual abuse lawsuits against more than three dozen priests, religious, and church employees for a staggering \$25.7 million. The settlement included the three lawsuits filed by Bennett, Hall and Probus.

According to Peter Smith, reporter for the Lexington *Courier-Journal*, although the specific payment to each abuse victim was not revealed, the payments ranged from \$20,000 to \$218,810 based on the age of the victim, type and frequency of abuse and other factors.²⁸⁸

At a scheduled press conference, Archbishop Kelly again apologized to all the victims stating “No child should ever have had to experience what happened to you...I promise that we are doing everything we can to prevent child abuse in the church. I apologize again for what we did or what we failed

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to do that led to your abuse. I hope that today's settlement is seen as a sign of our willingness to support you in your healing," said Archbishop Kelly.²⁸⁹

Archbishop Kelly has much soul-searching to do.

In a sworn deposition given by Brian Reynolds, the archdiocese's chief administrative officer and primary architect of the Archdiocese of Louisville's 1993 policy on clerical sex abuse, Reynolds said that Archbishop Kelly never told him about previous allegations of abuse by priests and church employees of the archdiocese. Reynolds stated under oath that he was unaware that Kentucky had no statute of limitations for prosecuting felonies. This meant that clerical crimes committed decades before were prosecutable.²⁹⁰ Attorney McMurry stated that the archbishop routinely covered up for and moved major clerical sex offenders from parish to parish. Then there is the matter of the growth of the clerical homosexual network under Archbishop Kelly, who is known from coast to coast as one of the members of the American hierarchy most amiable to the Homosexual Collective.

Moreover, Archbishop Kelly was responsible for the Williams' appointment as an Auxiliary of Louisville and later bishop of the newly created Diocese of Lexington. Williams was working in the Louisville Chancery when sexual predator Rev. Thomas Creagh was assaulting his umpteenth boy. Williams assisted Archbishop Kelly in the cover-up of this crime.²⁹¹

Archbishop Kelly personifies the bureaucratic prelate of AmChurch.

Born in Rochester, N.Y. in 1931, Kelly entered the Dominican Order in 1951. He was ordained a priest in 1958, and went on to obtain a degree in theology from the Dominican House of Studies in Washington, D.C. and a Doctorate in Canon Law from the University of St. Thomas in Rome with additional studies at the University of Vienna and Cambridge University. In 1962, he served as secretary in the St. Joseph Province for the Dominican Order and also worked for the Tribunal of the Archdiocese of New York under Cardinal Spellman.

Archbishop Kelly began his ecclesiastical career in 1965 when he became a secretary and archivist to the powerful Archbishop Jean Jadot, the Apostolic Delegate in Washington, D.C.

In 1971, Kelly became an Associate General Secretary for the NCCBUSCC and in March 1977, he became General Secretary of the Bishops' Conference.

Four months later, Pope Paul VI made Kelly Auxiliary Bishop of

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Washington, D.C. The ceremony took place on August 15 at the National Shrine of the Immaculate Conception with three hierarchical malfeasants officiating: Archbishop Bernardin of Cincinnati, a homosexual, assisted by Bishop James S. Rausch, another homosexual, and Titular Bishop of Walla Walla, Eugene A. Marino, the future Archbishop of Atlanta whose two-year affair with Ms. Vicki Long ended with his resignation on July 10, 1990.²⁹² On February 18, 1982, Kelly was rewarded for years of service and loyalty to AmChurch with the Archdiocese of Louisville.

In *The Homosexual Network*, Father Rueda mentions Kelly in connection with pro-homosexual political action involving Dignity and the NCCB/USCC when he (Kelly) was serving as General Secretary.²⁹³

On May 27, 1989, when the defenders of pro-homosexual Sr. Jeanne Gramick and Fr. Robert Nugent of New Ways Ministry drew up a list of hierarchical candidates for the Maida Commission investigating the duo, Archbishop Thomas C. Kelly headed their list.²⁹⁴

In April 2003, an unsuccessful petition drive was initiated by advocates for sex abuse victims of the Archdiocese of Louisville to force Archbishop Kelly's resignation. The move followed the revelation that Kelly had protected and cosseted a serial predator, Rev. Thomas Creagh, and had moved the priest from parish to parish where he had unlimited access to children, his overwhelming preference being adolescent boys.²⁹⁵ The petition contended that Archbishop Kelly "participated in the denial and cover-up within the Louisville Archdiocese and repeatedly put children in harm's way by exposing them to known abusers."²⁹⁶

Archbishop Kelly knew about Father Creagh's criminal record as early as March 1983, but he waited nineteen long years before permanently barring the priest from ministry.

On December 13, 2002, Pope John Paul II appointed Rev. Ronald W. Gainer of the Diocese of Allentown as the new Bishop of Lexington. Bishop Gainer was ordained by Archbishop Kelly at the Cathedral of Christ the King on February 22, 2003. In his homily, Bishop Gainer promised "a new beginning" for the Diocese of Lexington. Archbishop Kelly assured Catholics that Gainer is a "perfect fit" for the diocese. "He'll have a freshness of style and personality," said Kelly.²⁹⁷

† BISHOP JOSEPH HART
Diocese of Cheyenne

Joseph Hubert Hart was born on Sept. 26, 1931 in Kansas City, Mo. to Hubert and Kathryn Muser Hart. He has one sister and a brother, also a priest of the Diocese of Kansas City-St. Joseph. He attended parochial grade school and high school and in 1948 went to Rockhurst College. He attended St. John's Seminary in Kansas City for a short while before changing to St. Meinrad Seminary in Indiana where he completed his training for the priesthood.²⁹⁸

Father Joseph Hart was ordained on May 1, 1956 for the Diocese of Kansas City-St. Joseph, Mo. where he served as priest in a number of parishes and then joined the Chancery staff.

His ordination as an Auxiliary Bishop of the Diocese of Cheyenne took place on August 31, 1976. Bishop Hubert Newell officiated and Bishop Charles Helmsing and Bishop Michael McAuliffe, cited earlier in connection with the cover-up of Bishop Anthony O'Connell, assisted as co-consecrators.

His appointment as Bishop of the Diocese of Cheyenne, Wyo. came on April 25, 1978, and his installation took place on June 12, 1978, at St. Mary's Cathedral.

As the Bishop of Cheyenne for more than two decades, he served on the all-important NCCB Administrative Board and represented Region 13 for six years. He also served on the NCCB Committee for Priestly Life and Ministry. Bishop Hart was a member of Conception Seminary College's Board of Regents from 1979 to 1984. He ordained 25 priests during his term as the Ordinary of the Diocese of Cheyenne.

First Civil Suit Filed Against Bishop Hart

On January 21, 2004, a 210-page, 75 count civil suit was filed in the Circuit Court of Jackson County, Missouri by attorney Rebecca Randles on behalf of nine alleged abuse victims—3 named and 6 anonymous.²⁹⁹ The accused were Bishop Hart of the Diocese of Cheyenne and two other priests who served together with Hart in local parishes in the Diocese of Kansas City-St. Joseph (Mo.) from the late 1960s on. Bishop Hart has pleaded innocent to the charges made against him.

It was not the first time that Bishop Hart has been implicated in the sexual assault of minors, nor the first time he has denied such charges.

The first molestation charge against Hart was made in 1989 and repeated in 1992. His accuser, age 40, who preferred to remain anonymous to protect his

family, told Kansas City-St. Joseph diocesan officials that he was molested by Father Hart in 1969 when he was a 6th or 7th grade student at St. Regis Parish.

The alleged victim said that he was sitting on a couch in the television room of the rectory, when Pastor Hart came over to him and began to engage in some horseplay. He said Hart started to move his hand down, unbuttoned the boy's jeans and tried to unzip his pants—all the while laughing and saying it was okay. The man said he managed to escape from Hart and went home confused and frightened. He told no one about the incident. About a week or two later, Hart and the boy met in the hallway at school. The man reported that Hart grabbed him and said, "You're a troublemaker. Nobody's going to believe you."³⁰⁰

Initially, the alleged victim told his story to Vicar General Norman Rotert who put him in touch with a nun psychologist for counseling for a one-year period. The Kansas City-St. Joseph Diocese picked up the tab for the therapy. In 1993, Rotert met again with the victim who was going through a divorce and had fallen on hard times. Rotert told him that Bishop Hart had denied the charges against him, but even so, the diocese was willing to help him out. The "help" the diocese offered took the form of a black Chevy extended-cab truck with the diocese paying \$12,100 and the victim paying the balance of \$2,556. In return, the victim signed a document of confidentiality stating that he would seek no further compensation from the diocese. The diocese also stopped paying for the man's therapy.³⁰¹

Hart, who claimed he was innocent of the charge against him, gave a different version of the affair.

He said that in 1989, the same individual came to the Kansas City- St. Joseph Diocese and demanded money for the alleged abuse. Hart said that diocesan officials looked into the charges and determined that they were not credible. However, in 1992, when another charge of sex abuse was made against Hart, apparently, the diocese had a change of heart, and decided to pay the victim off with a truck in exchange for silence.³⁰²

The second case involving Bishop Hart and a 14-year-old boy, Kevin Hunter, was first reported in 1992, three years *after* the young man died.

The Hunter family first met Father Hart when he received his first appointment in 1956 as associate pastor of Guardian Angels Parish in Westport in the Diocese of Kansas City-St. Joseph. Kevin's mother, Stella Hunter, had worked for the Church for three decades. The alleged grooming

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of the victim was said to have taken place over a period of years.

Father Hart remained at Guardian Angels from 1956 to 1962 and then was transferred to Visitation Parish in Kansas City from 1962 to 1966. In 1964, he was made Vice Chancellor of the diocese, but continued to assist in other parishes until his appointment as pastor of St. John Francis Regis Church in Kansas City in 1969. Hart also acquired teaching experience at Bishop Lillis High School and Loretta Academy and worked with mentally disabled children at St. Pius X School for Special Education in Kansas City.

In 1971, Pastor Hart, who had become a close friend of the Hunter family, took their teenage son, Kevin on a summer vacation to the mid-West. The Hunters reported that after Kevin returned home, he was a different boy. His life became entangled in the world of drug abuse that contributed to his early death in 1989.

However, while Kevin Hunter's life was rapidly spiraling downward, Father Hart's career had taken off.

On July 1, 1976, Pope Paul VI appointed Hart an Auxiliary Bishop of the Diocese of Cheyenne, Wyoming under Bishop Hubert M. Newell who was due to retire in two years. Auxiliary Bishop Hart became Vicar General for the Diocese of Cheyenne that included the entire state of Wyoming, and the pastor of St. Patrick's Church in Casper where the diocese maintained some of its offices.

When Bishop Newell stepped down, Joseph Hart became the sixth Bishop of Cheyenne.

Kevin Hunter did not reveal his dark secret to his parents until the 1980s. It was not until 1992, three years after they had buried their son, that they contacted the Diocese of Kansas City-St. Joseph to inform them of the sexual assault of Kevin by Hart in order to prevent the priest (now Bishop of Cheyenne) from abusing other young boys. The Hunters did not seek a financial settlement nor was a lawsuit a consideration at the time. Two of Kevin's married sisters, however, did take advantage of the diocese's offer for psychological therapy that cost more than \$17,000 over a two-year period.³⁰³

Vicar General Norman Rotert and Chancellor Richard Carney handled the matter for the Ordinary of Kansas City-St. Joseph, Bishop John Joseph Sullivan. Both the Papal Nuncio of the United States and the United States Conference of Catholic Bishops were notified of the Hunter allegation, but no law enforcement agency was contacted by either party.³⁰⁴

Meanwhile, Bishop Hart and diocesan officials in Cheyenne were alerted that the Hunters were engaged in a series of meetings with the Diocese of Kansas City-St. Joseph. Hart, for his part, “categorically and completely” denied any improper conduct with the alleged victim. “The allegation is baseless,” he said.³⁰⁵

Nevertheless, in 1993, Hart “volunteered” to check himself in for a psychiatric evaluation at Sierra Tucson in Tucson, Ariz., a secular residential institution specializing in alcoholism. After a one-month evaluation Hart returned to his bishop’s post in Cheyenne and carried on as if nothing had happened. His activities were never monitored. The whole affair was deepsixed.

The Diocese of Kansas City- St. Joseph advised the Hunters that doctors at the facility had certified that the 60-year-old bishop no longer posed a threat to himself or others.³⁰⁶ Diocesan officials made it clear that providing money for counseling was not tantamount to an admission of guilt.

Victims Seek Legal Redress

In April 2002, the two above allegations of sexual molestation by Hart were made public by St. Paul attorney Patrick Noaker. Noaker also claimed that a third anonymous victim had come forward one month later and was seeking legal representation with another attorney, Jeffrey Anderson, also of Minnesota.

The nature of the third claim against Hart was different from the other two alleged cases because it involved voyeuristic sexual acts rather than physical abuse and because it occurred in the Diocese of Cheyenne shortly *after* Hart had been made an auxiliary bishop in August 1976.

The third victim who was 14 at the time of the incident said he had regular contact with Hart because his mother had been given a job at the church after his father abandoned the family. He said he also earned some money by doing chores at Hart’s residence.³⁰⁷

As a boy, the alleged third victim said, Hart would always find an excuse for him to get naked. “It was a very voyeuristic thing,” he said.³⁰⁸ He said that as part of his confession to Hart, he was told to touch his genitals. Hart had him show “what I did when I had impure thoughts.”³⁰⁹ If he balked, Hart would remind him of how his father abandoned the family and how the church gave his mother a job.³¹⁰

The man said that Hart took him on out-of-town trips including one out-of-state trip to Kansas City, Mo., the bishop's birthplace. During these travels the victim said he shared a bed with Hart. Although the man recalled no incidents of actual physical contact with Hart he remembered that the bishop insisted on watching him when he changed into his bathing suit. "Because of that, I haven't owned a bathing suit in 25 years," the man said. "I just have this sense of dread about them."³¹¹

The man's therapist, a social worker, Linda Ford Blaikie, said the victim sought counseling from her after a traumatic, nonsexual assault and she believed his story to be credible.³¹²

The Cheyenne Police Department said that they knew of the 1977 incident because a male relative of the man had reported the case to them a year earlier, but at the time the victim would not cooperate in the investigation and charges were dropped for lack of evidence. Hart again denied the charges against him.

Lawsuit Against Hart Still Pending

In the lawsuit filed in January of 2004, Hart is portrayed as a member of a small pederast ring operating in Kansas City, Mo. from the 1960s to the 1980s. The alleged members included Hart and two other area priests, Msgr. Thomas J. O'Brien, now 77, and Rev. Thomas Reardon, now 62, who resigned in April 1989. Also named in the lawsuit are the Diocese of Kansas City-St. Joseph, its Ordinary, Bishop Raymond J. Boland, who was implicated in the Bishop Anthony O'Connell scandal, and Rev. Patrick Rush, Vicar General of the diocese. The latter are charged with failure to monitor the actions of their diocesan priests. The Diocese of Cheyenne is not mentioned in the lawsuit.

In examining the past records of Hart, O'Brien and Reardon, it is clear that they put themselves in a position to be near young boys. Hart's association with a school for mentally handicapped children early in his clerical career is especially disturbing.

Msgr. O'Brien served as principal of St. Pius X High School, and Diocesan Superintendent of Schools before being made chaplain of St. Joseph's Health Center.

Father Reardon served in five Kansas City parishes including St. John Francis Regis Church where Hart had formerly served as pastor. Reardon

also administered the Camp Little Flower in Raytown, which provided educational camping for children ages 7 through 12. The Diocese of Kansas City-St. Joseph was aware that Reardon had a problem with young boys as a fellow priest had reported him to diocesan officials in the 1980s.

According to Vice Chancellor Rush, Reardon had been treated for multiple addictions including sexual addiction, but he (Rush) said the records did not indicate whether or not the sex abuse charges were the reason he resigned.³¹³

Three of the nine plaintiffs have accused Hart of sexual abuse and sexual misconduct.

Michael Hunter, is representing his deceased brother, Kevin. He is not seeking financial damages. The other charges against Hart include inappropriate acts while he was a parish priest in Kansas City including the provision of alcohol to minors.

The two other named plaintiffs are Ronald Garrens who charged both O'Brien and Reardon with sexual abuse and Jack Stuckenschneider who named O'Brien as his abuser.

Of the nine named and anonymous accusers, Reardon is accused by six now grown men, O'Brien by five, and Hart by three.

Many of the alleged incidents were reported to have taken place in a cabin that O'Brien purchased in 1971 at Lake Viking, north of Kansas City. The lawsuit charges that the priests supplied liquor and pot for young boys when they boated and partied at the lakeside cabin.

Diocesan officials were said to be aware that the priests entertained underage boys in their rooms at the rectory and supplied them with alcohol.³¹⁴ The lawsuit charges that at St. Elizabeth's Parish, O'Brien gave pot to a boy, showed him pornographic movies and had sex with other boys in front of one of the plaintiffs.³¹⁵

All the victims had been well vetted and groomed for homosex by the three priests.

One plaintiff said he overheard Father Hart arguing with one of the other priests as to who was going to get a particular boy for the weekend.

In reaction to the latest set of sexual abuse charges to hit the Diocese of Kansas City-St. Joseph, Vicar General Patrick Rush said that the diocese had already investigated the charges against Hart and filed that information with the Ad Hoc Committee on Sexual Abuse of the NCCB. Rush categorically denied the diocese was engaged in a cover-up.³¹⁶

At this time, Hart was reported to be on sabbatical somewhere in California. He maintained two attorneys, one from the Diocese of Kansas City-St. Joseph and one from the Diocese of Cheyenne.

On March 20, 2004, Jackson County Circuit Court Judge J. D. Williamson, Jr. was asked by Attorney Randles to overturn his earlier decision of February 25, 2004 prohibiting the plaintiffs in the case from using pseudo names to hide their real identity.³¹⁷

Three days later, Diocesan lawyers filed a motion to dismiss the case against the diocese, Bishop Boland, and the three defendants on the basis that the charges are too vague and have not included pertinent information such as specific dates when the alleged incidents are said to have occurred. They also charge that Bishop Hart's name was added as an incidental to magnify the case against the other two priests.³¹⁸

Bishop Ricken Defends Hart

Bishop David Ricken, the new Ordinary of the Diocese of Cheyenne, who has called Hart "his friend and mentor" has offered continued prayers and support for Hart.³¹⁹ A canon lawyer, Ricken said, "After discussing this (the charges) with Bishop Hart, I am confident that he is telling the truth, and he has my complete support."³²⁰

A native of Dodge City, Kan., Bishop Ricken studied at the Pontifical College Josephinum in Worthington, Ohio. After graduation from Conception Seminary College in Missouri in 1974, he went on to the American College at the University of Louvain, Belgium. He was ordained a priest of the Diocese of Pueblo, Colo. on September 12, 1980, after which he returned to "the Greg" in Rome where he earned a Licentiate in Canon Law and a Doctorate in Sacred Theology. Bishop Ricken was Vice Chancellor of Pueblo from 1985 to 1987, Director of Vocations from 1989 to 1996, Episcopal Vicar for Ministry Formation, 1989 to 1992, Director of Deacons, 1990–1995, and Chancellor from 1992 to 1996, when he was assigned to the Congregation for the Clergy in Rome. He was serving as an official of the Congregation when he was named Coadjutor Bishop of Cheyenne on December 14, 1999. He was ordained a bishop by Pope John Paul II in St. Peter's Basilica on January 6, 2000. Like so many American bishops, he was never a pastor.³²¹

As for Bishop Hart, before disappearing from the Cheyenne scene, retired Bishop Hart told the press that he was as innocent of the charge of sexual

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abuse leveled against him as Cardinal Bernardin was.

“Today, in my retirement, these unfounded accusations have caused me great pain. They cause me great embarrassment, even in my innocence. You may recall that in 1993, the late Cardinal Joseph Bernardin of Chicago was wrongfully accused of sexual misconduct. The cardinal’s accuser later recanted and the cardinal, showing the example of Christ to the world, not only forgave his accuser, but ministered to him up until the time of the young man’s own tragic death.”³²²

In the meantime, while lawyers for Bishop Hart and Fathers Reardon and O’Brien and the Diocese of Kansas City-St. Joseph continue to plea their case; while Bishop Ricken pleads for prayers for Bishop Hart; and while Bishop Emeritus Hart pleads his innocence, Attorney Randles has reported that since the initial January 2004 filing, more victims have come forward — 20 against the three defendants including three specifically against Hart.³²³

† BISHOP GEORGE RUEGER

Diocese of Worcester

The case against Bishop George Rueger, a native of Worcester, Mass. is a complex one filled with lies and duplicity on both sides of the aisle.³²⁴

Born in Framingham, Massachusetts on September 3, 1933, George Rueger attended St. Peter’s High School in Worcester and upon graduation entered Holy Cross College. After one year, he left Holy Cross College to attend St. John’s Seminary in Brighton, a growing den of homosexual iniquity.

Rueger was ordained a priest of the Diocese of Worcester on January 6, 1958 by Bishop John Wright. His first assignment was Our Lady of Lourdes where he was assistant pastor until August 1963. He was then assigned to St. Peter’s Church where he served first as assistant pastor and then pastor. He was headmaster of Marian High School, an all-girls school and was

Superintendent of Schools for the Diocese of Worcester from 1978 to 1980.

On February 25, 1987, Rueger was ordained an Auxiliary Bishop of Worcester by Wright’s successor, Bishop Timothy Harrington assisted by Auxiliary Bishop Bernard Joseph Flanagan and Bishop John Marshall. Officials of the Diocese of Worcester were initially alerted to alleged sexual abuse charges against Rueger on February 26, 2002, when the diocese received a phone call from Mr. Sime Braio asking for financial help to cover his therapy sessions. Braio said he suffered from heart problems, was living on disability and paying for his visit to his psychiatrist out of his own pocket.

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Braio said he had been sexually abused by Rueger as a young boy and was looking for a financial settlement.

Bishop Daniel P. Reilly was immediately informed of the initial call, which was followed by at least two or three additional conversations between Braio and Msgr. John J. Sullivan, Chancellor for the diocese. Sullivan later claimed that Braio had attempted to extort (a mere) \$10,000 from the diocese to insure his silence, and that he wanted the diocese to pay for the engraving on his mother's tombstone.³²⁵

According to Braio, the alleged molestation began when he attended a religious education program organized by the newly ordained Father Rueger at Our Lady of Lourdes. Braio's CCD classes were not held at the church but at a large one-room community house.

Young Braio was a pederast's delight, a blond, blue-eyed street-wise kid from a troubled family with just a touch of larceny that could be exploited with proper grooming.

Braio said that the abuse triggered anti-social behavior in him, caused him to run away from home and ultimately landed him in the Lyman School for Boys in Westboro, a state facility for juvenile delinquents. Braio said that Rueger came to Lyman and checked him out on weekends. It was at this time that Rueger allegedly anally raped him.

In his deposition of April 2, 2003, Rueger admitted to being at Lyman School during the time frame that Braio reported the alleged abuse to have occurred. However, Rueger insisted that he was there with the church's baseball team who used Lyman's field for inter-church games. He also stated that he did not make any hospital calls to Lyman to see Sime Braio.

On other occasions, Braio alleged, the priest took him to a home at 51 Egypt Street in Scituate. Young Sime thought that Rueger or his family owned the home, but the property was deeded to Msgr. Bell, the elderly pastor of Rueger's home parish.³²⁶ Braio was able to give an accurate description of the house to his attorney Daniel J. Shea before they actually visited the home. Once inside the house, Sime was reported to have vomited.³²⁷

According to information given by Bishop Reilly, after Braio made the accusation against Rueger he was taken to St. Vincent's Hospital, a Catholic institution, and evaluated at the psych-trauma unit at diocesan expense. The diocese was advised that Braio had suffered severe trauma and his charges of abuse were deemed "credible."³²⁸

The accusations against Bishop Rueger hit the Worcester Diocese at a critical

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time. In March 2002, Bishop Reilly and two other diocesan representatives were scheduled to meet with Worcester District Attorney John J. Conte, to determine how the diocese would turn over files and other information related to clergy sex abuse cases to the D.A.'s office. Ironically, filing records with Conte had certain advantages for the Worcester Diocese. Under Massachusetts law, documents turned over under a grand jury subpoena remain sealed.

Extortion or Bribe?

On May 10, 2002, a meeting took place between Msgr. Sullivan and Braio at the latter's Shrewsbury home. The two parties give different versions of what happened at that meeting.

Sullivan said that he and Fr. Rocco Piccolomini, Diocesan Vicar for Clergy, agreed to meet with Braio in May 2002, but that Braio cancelled the scheduled meeting because he was not ready to discuss the details of the abuse. In any case, Sullivan arrived alone at Braio's doorstep on May 10 ostensibly to "reach out to a possible victim."³²⁹ Sullivan said that he represented the Initial Review Committee of the diocese's Pastoral Care Committee. He insisted that no money was offered or taken at that time.

Braio's version was that Sullivan came to his home on May 10 with a black bag filled with \$100 bills and tried to buy his silence. Unknown to Msgr. Sullivan, Braio said there was a witness at the scene who overheard the conversation between him and Sullivan.

In a deposition given under oath on September 10, 2002, Glen Alexander, a decorated Navy veteran and tenant of Mr. Braio stated that he was in the Braio home on three important dates in the Rueger case:

- On February 26, 2002, when Sime called the Worcester Diocese concerning the abuse. Alexander stated in his deposition that Sime first talked with Rev. Rocco Piccolomini and "laid open his heart and soul to this priest," telling Piccolomini that he had been sexually molested and sodomized by Bishop Rueger when he was about 13 years old.³³⁰ At one point Braio blurted out, "This is not about money."³³¹ During the conversation Piccolomini asked Braio to consider the harm that would be done to the bishop by going public with the allegations, said Alexander. A Monsignor Sullivan came to the phone next. Alexander said it appeared that he did not want to know the details of the alleged abuse but was more interested in figuring out how to

make the abuse charge go away. Alexander said that Sullivan appeared to be laying a guilt trip on Sime. When the conversation ended, Alexander told Sime that he should get a lawyer. In his deposition, the Navy vet said up until that day, he had not known about the alleged abuse. On the contrary, he said that the revelation hit “like a bolt of lightning.” “I was under the impression for quite some time Bishop Rueger was almost a God to Sime,” Alexander said. When questioned by Diocesan attorney James Reardon, Mr. Alexander said that he believed Mr. Braio loved Bishop Rueger.³³²

- On May 10, 2002, when Monsignor Sullivan came to the Braio home, Alexander said he thought that the priest was “coming over finally to take a confession or listen to my friend and his problems with the past with this bishop, and to try to just rid him of some of his pain.”³³³ However, it appeared to Alexander that Sullivan believed that money alone would “ease the pain.”³³⁴ Asked if he heard any specific amounts mentioned, Mr. Alexander said he recalls hearing \$1,000, but that the amount could have been \$10,000. The latter figure was the amount that Braio said he was offered —\$10,000 being the standard starting price for diocesan bargaining on sex abuse cases. In his deposition Alexander expressed concern for the deleterious effect the lawsuit was having on Sime’s already poor health and that his friend (Sime) had already attempted suicide twice.

- On May 16, 2002, when state police assigned to the Worcester District Attorney’s office escorted Braio from his home for a questioning session regarding his charges against Bishop Rueger. Alexander said the officer was cordial and non-threatening, but when Sime returned after the lengthy interrogation, “he was distraught, to say the least ... anxious, worn out ... didn’t look good.”³³⁵

Alexander said he had decided to come forward to defend Sime, when diocesan officials, specifically attempted to portray his friend as an extortionist.³³⁶

Braio Law Suit Filed and Diocese Reacts

On July 11, 2002, Houston attorney Daniel Shea filed a civil suit on behalf of Mr. Sime J. Braio with the Superior Court of Worcester charging Bishop George Edward Rueger with sexual molestation including anal rape.³³⁷ Also named as a defendant in the case was the Diocese of Worcester and its Ordinary as Corporation Sole. The lawsuit states that Rueger was so adept at enforcing the idea that homosexual acts were permissible, that the plaintiff

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never connected the abuse with his life-long history of psychiatric problems until recently when he began therapy.

On the same day, Msgr. Sullivan issued a statement on behalf of Bishop Reilly who was out of town, in which the Chancellor said that diocesan officials had successfully repelled “all attempts at extortion” by Mr. Braio and had reported Braio’s actions to District Attorney John Conte’s office.³³⁸

The following day, Chancellor Sullivan held a press conference on the plaza in front of the Chancery. Bishops Reilly and Rueger were in attendance surrounded by supportive diocesan officials, staff and priests of the diocese. Sullivan said that Rueger’s accuser had made up the story against Auxiliary Bishop Rueger.³³⁹ He stated that after a two and a half-month investigation, the D.A.’s office was not able to substantiate Braio’s charges.³⁴⁰

Chancellor Sullivan also told reporters at the press conference that the Papal Nuncio in Washington, D.C. said there is no substance to the charges against Bishop Rueger.

However, according to his court depositions of April 9 and 10, 2003, Bishop Reilly said he did not speak by phone to the Nuncio, Gabriel Archbishop Montalvo, concerning the alleged charges until the morning of July 12, 2002, the day of the news conference.³⁴¹

Bishop Reilly stated under oath, that he had told the Nuncio virtually none of the details of the case, except to say that there was no substance to the charges.³⁴²

Montalvo reiterated to Reilly the rules of the game. Only the pope could remove an offending bishop from office and thus far there was apparently no evidence to warrant such action. Montalvo asked Bishop Reilly to keep him apprised of the situation. Obviously, since the Papal Nuncio had just heard about the charges and had not conducted any independent investigation of his own (nor would he do so), he was not in any position to comment about the Braio-Rueger case much less opine that, as Sullivan claimed, there was “no substance” to the Braio charges.

Bishop Rueger then came to the microphone and said he was innocent of the charges. “These allegations are totally unfounded,” Bishop Rueger said. “What the allegations cite 40 years ago never happened.”³⁴³ Bishop Reilly also stepped forward and said he supported Bishop Rueger.

On July 16, 2002, Bishop Reilly issued a letter to the Catholics of the diocese assuring them that Bishop Rueger was innocent of the charges.

The following day, Msgr. Sullivan was forced to take back the story that Braio's first lawyer, James Gribouski had attempted to extort money from the Worcester Diocese for his client.³⁴⁴

The Worcester Diocese and District Attorney Conte

When Msgr. Sullivan was deposed by Attorney Shea on July 12, 2003, he revealed how the District Attorney's office kept him abreast of the findings of their investigation of the Braio-Rueger case.

Sullivan, as diocesan liaison with Conte's office admitted that he talked almost daily with Assistant D.A. James J. Reagon about the case, especially in year 2002. That is to say that while Conte's office was in the process of carrying out an investigation, the diocese was given an inside track and made privy to important details. For example, Assistant D.A. Reagon told Sullivan that all of the visitor log records from the Lyman School that indicated when and who took residents out of the state institution were lost. Msgr. Sullivan told Shea that it was important for the diocese to know that there were no records.³⁴⁵

Sullivan also said that Reagon told him that Braio was a very sick man — that he had heart problems, that he was HIV positive and that he had a criminal record. He said he could not remember if he was told that Braio was an intravenous drug user. Reagon, not under oath, later denied that he gave Sullivan the false information on Braio's HIV-status. In fact, Braio, who is a homosexual, was found to be HIV-negative.³⁴⁶

For the record, Conte's office never questioned Bishop Rueger about the charges against him.

It is important to keep in mind that even though Rueger was only an auxiliary bishop under Bishop Harrington, he wielded enormous power in the Worcester Diocese. Harrington was rumored to have a "drinking problem," that often resulted in Rueger taking care of the diocese's daily business. Also Rueger and Msgr. Sullivan were in charge of the diocesan archives including the secret personnel records of pederast priests.

Braio Withdraws Case Against Rueger

In August 2003, Braio asked his attorney Daniel Shea to withdraw from his case. Shea did so on September 12, 2003, after 18 months of legal work on

Braio's behalf.³⁴⁷

This dramatic move paved the way for Braio to move for dismissal of his case in court.

On November 19, 2003 Mr. Braio appeared before Judge Tina S. Page of the Worcester Superior Court to petition for dismissal of his case against Bishop Rueger and the Diocese of Worcester without prejudice, meaning that the case can be reactivated at a later date, although such action is rare. In a handwritten motion, Braio, without legal counsel, stated that he withdrew the charges voluntarily and without threat. He stated Trooper Tom Greene, a captain for the State Police Detective Bureau operating under Conte's office told him to take the action. He said that Greene also assured him that the dismissal of the civil suit would have no effect on the criminal investigation that is ongoing.

Diocesan officials including Bishop Reilly and Rueger expressed their elation in a press release the following day.³⁴⁸

As of June 2004, Bishop Rueger is listed by the Worcester Diocese as a Moderator of the Curia and Vicar for Education.

The assumption is that Bishop Rueger is innocent of the charges brought against him by Mr. Braio until he is proven guilty in a court of law.

The problem for Bishop Rueger is that Worcester diocesan officials have been acting as if he were guilty. It may be that Rueger is innocent of the Braio charges but guilty of having homosexual relations with young men, if not minors, and we know for sure that he aided in the sexual cover-ups that have plagued the Worcester Diocese for years.

As for Mr. Braio, it has been revealed that he once worked as an undercover agent for District Attorney Conte. Was the Rueger lawsuit a ruse to get Houston attorney Daniel Shea out of the D.A.'s hair? This case has more twists and turns than any piece of mystery fiction.

Perhaps the Thomas H. Teczar case that is expected to be tried in Texas that names Bishop Rueger, individually as a defendant, will shed some additional light on the Braio case that has, at least for the time being, been withdrawn.

† BISHOP ROBERT H. BROM
Diocese of San Diego

Like many homosexual bishops in AmChurch, Bishop Brom's clerical career progressed relatively rapidly. Born in Arcadia, Wis. on September 18, 1938, young Brom attended St. Mary's College and Immaculate Heart of Mary

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Seminary in Winona, Minn. He attended the Gregorian University in Rome and was ordained a priest of the Winona Diocese in Rome on December 18, 1963. Winona is a small rural diocese in Minnesota.

On May 23, 1983, Robert Brom was ordained Bishop of Duluth by fellow homosexual Archbishop John R. Roach of St. Paul-Minneapolis. Six years later, on April 22, 1989, the Vatican announced the appointment of Bishop Brom as coadjutor bishop of San Diego with right of succession to assist the ailing Bishop Leo Maher who was suffering from brain cancer.

Although there were high-level Minnesota diocesan officials who knew that Brom had been charged with sexually abusing seminarians at Immaculate Heart Seminary in Winona, these officials were silent when the Holy See appointed Brom head of the San Diego Diocese. As for the Holy See, the record shows that Vatican officials also knew that Brom was sexually molesting seminarians at Winona, but promoted him to the Diocese of San Diego, nevertheless.

Ironically, it was rumored that the Vatican had sent Bishop Brom to San Diego to clean up the homosexual mess at St. Francis de Sales Collegiate Seminary associated with the University of San Diego.³⁴⁹

After Bishop Maher died on February 23, 1991 and Bishop Brom became the Ordinary of San Diego, he continued to reside at St. Francis Seminary.

Bishop Brom is the Chairman of the USCCB's Ad Hoc Committee on Bishops' Life and Ministry and a spokesman for AmChurch on issue of predatory bishops who abuse minors and adults under their care.³⁵⁰ The USCCB seven-member task force headed by Brom is reported to be developing protocols for exercising mutual episcopal responsibility in the realm of episcopal sexual abuse and misconduct.³⁵¹

The Accusations Against Brom

Bishop Brom was part of the Bernardin homosexual loop. One of his victims called him a "homosexual rapist"³⁵² The summary case against him is pretty straight forward.

In the 1980s, Bishop Brom was charged with sexually molesting seminary students at Immaculate Heart Seminary in Winona along with other bishops and priests including Archbishop Joseph Bernardin. Brom pressured one of his victims to sign a "retraction" statement in order to obtain "hush money" from the settlement.

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The details of these charges did not come to light until March 13, 2002, in connection with an affidavit in favor of an employee of the Catholic *San Diego News Notes*, a traditionalist Catholic newspaper that was threatened with a lawsuit filed by the Diocese of San Diego and its Ordinary Bishop Brom.³⁵³ It is here that we begin our review of the Brom case.

News Notes which has faithfully reported on the Modernist revolution in the San Diego Diocese had been a thorn in the side of Bishop Brom for years when the bishop decided to file a nuisance suit seeking a restraining order against the newspaper's photographer Robert W. Kumpel.

As part of Kumpel's defense, on March 13, 2002, his attorney, Richard J. Vattuone obtained a statement from Mr. Mark Brooks.

In Chapter XV of *Lead Us Not Into Temptation*, author Jason Berry, covers the difficulties that Brooks experienced in San Diego's diocesan seminary under Bishop Leo Maher.

Brooks, a native of Baltimore and an ex-Marine and teacher, was a late vocation to the priesthood. In August 1980 at the age of 26, he entered St. Francis Seminary in San Diego after he completed his last tour of duty. It was his lifelong dream to become a priest.

As Brooks told Berry, it soon became apparent that seminary life at St. Francis had undergone a radical change both in theology and morals since the pre-Vatican II days. Aquinas was out and Kohlberg was in.³⁵⁴

The age-old traditional warning against forming *particular* friendships was replaced by faculty insistence on the value of intimate male bonding and close male relationships.³⁵⁵ Homosexual acting out by staff, faculty and seminarians was not simply ignored. It was encouraged. In one case a seminarian in his late 30s took a 16-year-old boy to live with him.³⁵⁶

In another case, Father Nicholas Reveles, a predatory homosexual priest who taught music at the University of San Diego was reported to have seduced a large number of seminarians at St. Francis Seminary. One of the seminarians that Reveles corrupted said, "Those of us who had been through it with him would see the next class of freshmen and he'd pick out one he liked; they're together in chapel, then he's driving Nick's car. Then all of a sudden the guy is dropped ...How do you say to someone, 'Be careful?'" said the seminarian.³⁵⁷

In 1984, Reveles made the unfortunate mistake of trying to recruit Brooks. The ex-Marine said that he went to the priest's apartment next to the

university campus to confront his chief abuser. He said that it appeared that Reveles was watching porn and sipping wine in his living room with another man, “a sitting bishop and well-known theologian.”³⁵⁸

Brooks said he was also personally sexually harassed and propositioned “a dozen times” by one of his counselors, Father Stephen Dunn who served as Vice-Rector at St. Francis.³⁵⁹ When Brooks complained to Dunn, who was also his spiritual advisor, he was advised to lighten up — that St. Francis was a school of love.³⁶⁰

The ex-seminarian also recalled that for awhile there was a coffin kept in the storage room where some of the kinkier students acted out their more aberrant and occult homosexual fantasies.³⁶¹

Brooks was eventually expelled from the seminary by Dunn following a brief mandated stay at a rehabilitation center for alleged “alcoholism.” The center released him after three weeks stating that Brooks was not suffering from alcoholism, but from post-traumatic stress-syndrome.³⁶² In 1984, after St. Francis officials refused to give him a recommendation to another seminary, Brooks filed a civil damage suit against the seminary, the diocese and Bishop Maher.

In May 1985, diocesan attorneys negotiated a \$15,000 settlement with Brooks. He dropped his suit, and his \$9,000 in back tuition was waived.³⁶³ Brooks temporarily moved to Baltimore, and took on a secular occupation. He returned to California in the early 1990s.

In September 1993, when he was living in Los Angeles, Brooks arranged to meet with Cardinal Mahony on the recommendation of Bishop John Kinney of Bismarck, N.D., Chairman of the newly established NCCB Ad Hoc Committee on Sexual Abuse.

Brooks naïvely poured out his heart and his evidence to Mahony concerning the problems at St. Francis Seminary as well as information related to the sex abuse charges against Brom and Bernardin and Company in Winona. Brooks said that Mahony took copious notes—a statement one would have no difficulty in believing given Mahony’s close connections to AmChurch’s Homosexual Collective.

In return, the seemingly grateful Mahony offered to smooth the way for Brooks to study for the priesthood in the Archdiocese of Los Angeles. The two men continued their correspondence until 1997 when Brooks reached a settlement with Brom and the San Diego Diocese on a final settlement of the St. Francis Seminary debacle. It had been at Mahony’s suggestion that

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Brooks entertain an open line of communication with Brom on the sex abuse problems at St. Francis Seminary. Bishop Brom referred to the negotiated settlement of \$120,000 (to be paid in installments) with Brooks as “pastoral outreach.”³⁶⁴ The settlement contained a strict “confidentiality agreement” which served as a signal to Mahony that he could dump Brooks without any adverse ramifications and he promptly did just that. Brooks kept a copy of the diocese’s cancelled checks for evidence.

There was one good thing beside the financial settlement that came out of the Brom-Brooks “dialogue.” Brooks remembered that during their conversations Brom systematically expressed an intense criticism of and obsession with the *San Diego News Notes* who voiced frequent criticism of the rampant clerical homosexuality and pederasty in the San Diego Diocese under Brom. Brooks reported that the bishop had ordered all diocesan officials not to speak to *News Notes* reporters.

This is one reason that when Bishop Brom, Corporation Sole, threw a nuisance lawsuit at *News Notes* investigative reporter Robert Kumpel, attorney Richard Vattuone obtained a sworn affidavit from Brooks on Bishop Brom’s long-standing feud with the Catholic newspaper.³⁶⁵

In his sworn statement of March 12, 2002, Brooks mentioned publicly for the first time that he had spoken by phone with a former seminarian from Immaculate Heart Seminary in Winona named Jeffrey Maras, who confirmed that while Bishop of Duluth, Brom had coerced him into a fouryear sexual relationship.³⁶⁶ Maras told Brooks that he could identify Brom from the markings on his privates.³⁶⁷

Maras, desperately in need of money, agreed to enter into a confidential financial settlement with Brom in exchange for a fraudulent “retraction letter” that he was forced to write as a condition for receiving financial compensation from the bishop.³⁶⁸

Brooks said that in or about February 1999, in one of his dialogues with the bishop, he asked Brom about the Maras accusations. The bishop retorted that Maras was mentally ill and/or a liar even though he (Brom) admitted that the former seminarian had passed two polygraph examinations. Brooks said that Brom, like many homosexuals, had a vindictive personality and his “*modus operandi*” was one “of blame and retaliation by any means.”³⁶⁹

When the *San Diego Union-Tribune* picked up the Winona story, Brom issued a statement through his public relations agent Bernadeane Carr, who denied the allegation that Brom had sexually abused seminarians at

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Immaculate Heart Seminary when he was Bishop of Duluth and that no money was paid out—only a minimum insurance money.³⁷⁰

Big mistake!

On March 21, 2002 two fellow bishops confirmed that in the mid-1990s they were involved in a legal settlement of a claim that Bishop Brom coerced a seminarian into having sex when he (Brom) was Bishop of Duluth.³⁷¹

One bishop, Archbishop Roger L. Schwietz, a priest of the Oblates of Mary Immaculate, now Archbishop of Anchorage, Alaska who was appointed by the Vatican to succeed Brom as Bishop of Duluth on December 12, 1989, after affirming the accusation, added that the seminarian who leveled the charges retracted them in order to claim the under \$100,000 (actually \$75,000) settlement.

A portion of the “retraction” Maras signed read:

Following careful investigation by many attorneys working independently, hard facts have been brought to light which contradict [the former seminarian’s] allegations and disprove what he thought he had remembered...Having no other claims for misconduct against bishops, priests and institutions...[he] freely retracts each and every allegation and claim against each of them, and welcomes the assistance provided herein toward a healthy life.”³⁷²

Pardon? How is it possible for an adult man with intellectual and moral qualities sufficient to qualify him as a candidate for the priesthood to not remember the identity of a bishop or bishops who used him as a sex slave and sodomized him for over four years against his will? Either Maras was telling the truth about Brom or he was not.

As James Bendell, attorney for Roman Catholic Faithful, has stated, “Why would any individual negotiate a financial settlement with seminarians who are making false charges against a bishop, serious charges, I might add.” “To me it’s incomprehensible that someone would pay up to \$100,000 to another who falsely accuses him of sexual misconduct,” said Bendell.³⁷³

The second bishop who confirmed the payment by Brom to Maras was Archbishop John G. Vlazny, of Portland, Ore., who was Bishop of Winona when the case was settled. Vlazny, yet another Bernardin boy, was a native of Chicago. He was ordained an Auxiliary Bishop of the Chicago Archdiocese by Cardinal Bernardin on October 18, 1983.

When questioned about the Brooks revelation, Vlazny informed reporters that the retraction by the seminarian was a condition insisted on by the Duluth Diocese (meaning Brom and Schwietz), not the Winona Diocese, in return for the settlement. Bishop Vlazny said that the former seminarian (Maras) also accused other top prelates including Joseph Cardinal Bernardin of forcing seminarians to have sex with them.

At the time, Vlazny said he did not place much credibility in the accuracy of the charges against Brom and the other prelates because “they were just too bizarre to believe.”³⁷⁴ He said that an inquiry into the charges by his Judicial Vicar cast doubt on the accuracy of the accusations against Brom and the other fellow bishops. He said that the settlement of less than \$100,000 was paid by the Winona Diocese that was responsible for the operation of the seminary, and Brom’s former Diocese of Duluth.

Asked why any bishop would settle a serious charge of sexually corrupting seminarians if there were “hard facts” that disproved the accusations, Vlazny stated he viewed the settlement “not as a matter of justice but as a matter of charity.”³⁷⁵

Not that Vlazny was a novice when it came to covering up sexual misconduct in his own Diocese of Winona. It was the responsibility of Father (now Monsignor) Gerald Mahon, the bishop’s Vicar General and top aide to handle alleged cases of clerical sexual abuse in the diocese. Mahon had been Rector of Immaculate Heart Seminary for 17 years and was part of the diocesan team that Vlazny inherited when he became Bishop of Winona.

Yet Mahon was himself accused of the homosexual corruption of two seminarians in two lawsuits that were settled privately and without publicity in out-of-court settlements by the Diocese of Winona under Vlazny who described the \$100,000 or so payouts as having only “nuisance value.”³⁷⁶

On July 3, 2002, Brom made still another big mistake!

At a news conference following the USCCB Dallas meeting on clerical sex abuse by priests and religious (but not by bishops or cardinals), Bishop Brom told reporters at a news conference in San Diego that there had been “no large financial settlements” of sexual misconduct in the diocese since 1990 when he was made coadjutor bishop.

This public claim was denied by John C. Manly, a California attorney who told the media that in December 2001, the San Diego Diocese paid \$250,000 to a victim of just one pederast priest with a check drawn on a Union Bank of

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California account held by the San Diego Diocese.³⁷⁷

Diocesan officials scrambled to cover for their boss who was caught in another barefaced lie. The record shows that Bishop Brom was personally involved in the December 2001 settlement.³⁷⁸

Maras Charges Backed up

In 1998, RCF attorney James Bendell traveled to Winona on a factfinding mission on sexual abuse in the diocese including the exploitation of seminarians at Immaculate Heart Seminary. Bendell established communication with Bishop Brom's lawyer, Vincent E. Whelan.

In a letter dated December 22, 1998, from Whelan to Bendell, the former confirmed that there was another seminarian from Winona, Andrew Jacobs, who also alleged he was abused by bishops at Immaculate Heart Seminary. Whelan wrote Bendell that although neither he nor Bishop Brom were involved in the Jacobs' case, they were informed that the Winona Diocese, represented by attorney George Restovich, had reached a negotiated settlement with Jacobs.³⁷⁹

Bendell also reported that in September 1998, John P. Webster, a former seminarian from Immaculate Heart Seminary in Winona was convicted of sexually molesting a teenage boy in June 1997 during a three-day retreat at the seminary aimed at recruiting potential candidates to the religious life. Webster received a sentence of 120 days in jail and 10 years probation.³⁸⁰

Charges that there was a bishops' ring of sexual predators operating in the Winona Diocese at Immaculate Heart Seminary were also backed up by another source—Msgr. Michael Higgins, a canon lawyer formerly of the Diocese of San Diego.³⁸¹

In a letter dated April 22, 1999, to Pope John Paul II that addressed the decree of punitive laicization by the Congregation for the Doctrine of the Faith instigated by Bishop Brom against the “troublesome” priest, Msgr. Higgins stated:

It is a matter of public record...that the Bishop of San Diego, Robert Brom, has himself been charged with grave sexual behavior and has paid hundreds of thousands of dollars of diocesan funds in attorneys' fees and damages to escape the consequences of that misconduct...and was given a promotion to the Diocese of San Diego when the full extent of his disgusting and immoral behavior was already known.”³⁸²

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In his letter to the pope, Higgins went on to explain his personal knowledge of Brom's homosexual activities at Winona.

Msgr. Higgins told the Holy Father that in 1985 he became good friends with families of several seminarians studying at Immaculate Heart of Mary Seminary in Winona. He said that one seminarian told him that Bishop Brom would come to the seminary and visit handsome seminarians in their rooms for the purpose of initiating homosexual activity.

One seminarian revealed to Higgins that Brom made sexual advances upon him even though he was not studying for Brom's diocese (Duluth). After graduation from the college seminary, the young man finally informed his parents of what Brom had done to him.³⁸³ Once the initial shock was over, the seminarian's parents paid the cost of a lawsuit filed by their son. His two attorneys contacted Archbishop Gabriel Montalvo, the Apostolic Pro-Nuncio in Washington, D.C. in May 1989. The Nuncio, in turn, was required to relay the information to the Holy Father in Rome and the proper dicasteries dealing with the episcopate.

Pope John Paul II appointed Brom coadjutor Bishop of San Diego with the right of succession on May 1, 1989. This means that the Holy See had 14 months to change its mind concerning Brom's appointment to San Diego, but it did nothing. The fact that Brom was preying on seminarians in the Winona Diocese appeared to be no impediment to his advancement. On July 10, 1990, Brom succeeded Bishop Maher as the fourth Bishop of San Diego.³⁸⁴

The seminarian in question received an out-of-court settlement in excess of \$300,000 with the San Diego Diocese paying out \$75,000 for damage Brom had done at Winona seminary. The records were sealed as Brom did not want the nature of the lawsuit to be made public, Higgins wrote the Holy Father. After Pope John Paul II confirmed Higgins' laicization on March 26, 1999, which reduced him to the lay state, Dr. Higgins went on to found Justice for Priests and Deacons, a San Diego-based organization dedicated to protecting the canonical rights of Roman Catholic clergy and laity, especially with regard to due process.³⁸⁵

Since the publication of *The Rite of Sodomy* in 2006, a SNAP member from San Diego has contacted the author claiming that Higgins sexually abused him. Also a reliable eye-witness reported that one evening in the late 1990s, he saw Higgins having a physical altercation with a young boy around midnight outside a convenience store in the San Diego area. Unfortunately, no follow-up has been possible regarding the former charge.³⁸⁶

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The Operations of the Clerical Overworld and Underworld

One of the consistent themes of this book that is certainly confirmed by this chapter is that the homosexual underworld in the Catholic Church exists because it is protected by a vast clerical overworld that includes, but is not limited to, the Catholic hierarchy, the bureaucrats of the USCCB, the superiors of religious orders, and Church officials in Rome including the popes. There is no better case to demonstrate this phenomenon than the case of Father Paul Shanley of the Archdiocese of Boston who is currently out on \$300,000 bail awaiting trial for multiple counts of rape and indecent assault and battery on teenage boys.³⁸⁷

On April 8, 2002, the Archdiocese of Boston released 818 pages of documentation pertaining to the extraordinary criminal career of homosexual pederast Father Shanley.

Tucked away in Shanley's massive personnel file was a letter Shanley wrote to Rev. Brian M. Flatley, Cardinal Bernard Law's assistant for sexual abuse cases. Shanley was trying to get a job at Leo House, a Catholic youth hostel in Manhattan operated by the Archdiocese of New York. Shanley wrote:

I have abided by my promise not to mention to anyone the fact that I too had been sexually abused as a teenager, and, later, as a seminarian by a priest, a faculty member, a pastor, and, ironically, by the predecessor of one of two cardinals who now debate my fate.³⁸⁸

One could write a book about this single sentence alone. When and to whom did Shanley promise not to reveal this information? What were the circumstances of his abuse as a seminarian at St. John's Seminary? Which cardinal is Shanley accusing of molesting him?

In a legal deposition taken in September and October of 2002, Rev. Flatley told attorney Roderick MacLeish, Jr., who is representing Shanley's victims, that Shanley received "unique treatment," not afforded to other priests accused of sexual misconduct.³⁸⁹ MacLeish suggested that Shanley was receiving preferential treatment because he was blackmailing Church officials, but Flatley did not take the bait.³⁹⁰

When the Shanley case goes to trial, perhaps we will learn the answer to these questions, but not before.

Father Paul Shanley and NAMBLA

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The first time this writer saw Shanley's name in print was in Father Rueda's book, *The Homosexual Network* published in 1982. Rueda provided details of the first organizational meeting leading to the founding of the North American Man/Boy Love Association (NAMBLA) held at Boston's Community Church on December 2, 1978.³⁹¹

On the speakers' list was Father Paul Shanley, Humberto Cardinal Medeiros's representative for "sexual minorities" to the United States Catholic Conference (USCC) Youth Ministry Board.³⁹² What "sexual minorities" in general, and pedophiles and pederasts in particular, have to do with Catholic youth ministry is anyone's guess, but it is unlikely that Cardinal Medeiros ever gave the matter a second thought. Bishops tend not to try and second-guess their own bureaucracy.

Another reference highlighting Shanley's multi-faceted sexual proclivities was Daniel Tsang's *The Age Taboo*, an apologia for child and youth sex with adults.³⁹³ Tsang, a gay popular left-wing journalist, reported that in Shanley's talk at the 1978 invitation-only conference, the priest told a story of a boy rejected by family and society, but helped by a boy-lover. According to Shanley, the boy was shattered when his "lover" was arrested, convicted and sent to prison. "The 'cure' did much more damage," Shanley said.³⁹⁴

It is interesting to note that Shanley never had any difficulty in bridging that mythical gulf that is supposed to exist between pederasty and adult homosexual relations. All pederasts and most homosexuals acknowledge the connection, while most American bishops appear to still be in denial.

For example, in 1998, NAMBLA representative David Thorstad eagerly proclaimed to a standing room only audience of homosexual activists gathered in Mexico City that: "Pederasty is the main form that male homosexuality has acquired throughout Western civilization..."³⁹⁵

In an April 5, 2002 interview with *The Beacon Journal*, Neil Conway, a former priest and admitted pederast said that he doesn't consider himself a pedophile. He said he differentiates between people who abuse young children and those who abuse teenagers. He compared this to a preference for "different brands."³⁹⁶

Human sexuality has proven to be somewhat fluid and a sex abuser's range of victims may vary greatly at different times and under different circumstances in his predatory career. Shanley had the capacity to shift effortlessly between

his boy victims, older teens, and adult sex partners.

Shanley Practiced What He Preached

Unfortunately, while NAMBLA membership has always been long on men and short on boys, throughout his clerical life, Father Shanley has never lacked for vulnerable boys and young men to prey on.

Sometime during his clerical life, most likely while he was a seminarian at St. John's Seminary, Shanley must have found the ecclesiastical goose that laid the golden egg because for more than 30 years Church officials in Boston and in Rome permitted him to act out his NAMBLA fantasies with immunity.

After his ordination in 1960, the handsome, charismatic and free-spirited Father Shanley was assigned to St. Patrick's Church in Stoneham. Here he teamed up with Father John J. White, another homosexual Boston priest. Together they forged a mutual protection society that would span more than four decades.

As early as 1966, rumors of Shanley's predatory appetite for young boys began to make their way to Richard Cardinal Cushing and officials of the Boston Chancery.

A priest from the La Salette Shrine reported that Mr. Charm was bringing young boys to his summer cabin in the Blue Hills Reservation in Milton for illicit and criminally prosecutable sex.

Shanley was moved to another parish.

In 1970, when the Portuguese prelate Humberto Cardinal Medeiros replaced Cardinal Cushing as the head of the Boston Archdiocese, Shanley received permission to launch his own Roxbury Street ministry based at St. Philip's Church for wayward youth including runaways, drifters and young "gays." Scattered notations from the young priest's diaries, found among the 1600 plus pages of court-subpoenaed records from the Boston Archdiocese, indicate that Shanley taught some of his charges how to "shoot up" correctly, which meant that Shanley, like many homosexuals, had a working knowledge of illegal drugs. The same source indicated that during this time period the priest was treated for various venereal diseases that confirmed his sexually active status. In 1971, Shanley was photographed by *The Boston Globe*, riding a tractor in Weston, Vermont where Shanley had established a "retreat house" for youth workers on a 95-acre farm.³⁹⁷

Cardinal Medeiros was advised that Shanley was "a troubled priest," a

euphemism for a ticking bomb, that Shanley had been charged with sex abuse of minors in 1974, and that the priest was becoming more outspoken in his defense of homosexuality and “man/boy love.” Shanley was reputed to use any opportunity including counseling sessions and the confessional to solicit sex from young men.

The Vatican was also informed of Shanley’s record of sexual abuse and relations with boys and young men, but neither Medeiros nor the Holy See took any action against the priest. Shanley continued to serve as the Archdiocese’s “sexual minorities” advocate until the December 1978 NAMBLA fiasco.

Cardinal Medeiros pulled Shanley from his youth “ministry” and assigned him to St. Jean’s Church where the priest’s pattern of sexual molestation is alleged to have continued. Next, Shanley was transferred to St. John the Evangelist Church where he served as assistant pastor.

Following Cardinal Medeiros’ death on September 17, 1983, Shanley’s prospects improved under Medeiros’ successor, Bernard Cardinal Law. Law promoted Shanley to pastor of St. John the Evangelist Church.

Shanley was also working as a chaplain at a mental institution. We know this because the Manitowoc *Herald Times Reporter* claims that in 1988, a patient accused Shanley of graphically talking about sadomasochism and “coming on to him.”³⁹⁸

By 1989, Shanley had become too hot to handle in the Boston Archdiocese and Law had him shipped out-of-state to the Diocese of San Bernardino, Calif. The cardinal informed diocesan officials that Shanley was a priest in good standing. Officially, church records showed that Shanley was on “sick leave” for his allergies.

Father White followed Shanley out to California and the enterprising duo set up a type of bed and breakfast house in Palm Beach that catered to a “gay” clientele. As was the case with young boys, lack of money never seemed to be a problem for Shanley.

In October of 1993, the Diocese of San Bernardino got wind of, to use Cardinal Law’s exact words, Shanley’s “impressive record” and quickly yanked the priest from his post at St. Anne’s Parish.

Shanley headed back East. Cardinal Law decided that Shanley needed a little R&R and sent him to a “treatment” facility, the Institute of Living in Hartford, Conn. The Archdiocese of Boston picked up the tab.

During this same time period, Shanley had the uncanny good fortune to link

up with his old friend and fellow pederast, Dr. Francis (Frank) Pilecki, who had resigned from Westfield State College in Barre, Mass., after he was indicted (but not convicted) for homosexual misconduct with students.³⁹⁹ Pilecki was a former employee of the Archdiocese of New York. In 1987 he was hired to work at Leo House, a Catholic outreach center and travel hostel always teeming with young students, operated for the Archdiocese by Catholic Charities. Pilecki was reported to be a close friend of Father Bruce Ritter of Covenant House, another member of the East Coast pederast ring.⁴⁰⁰ Pilecki convinced Shanley to take a job as a minister at Leo House. The aging “street priest” took up a residency at Leo House with an openly “gay” roommate.

Unfortunately for Shanley, one of Shanley’s former victims had traced him to Leo House and began a series of calls to the nuns in charge of the lodging. Finally in 1995, one of the nuns contacted Cardinal O’Connor and asked if the accusations against Shanley were true. She never got a formal reply from O’Connor, but Cardinal Law delegated Fr. Flatly, his assistant on sexual abuse cases, to allay her fears.

Now the Archdiocese of Boston finally leapt into action.

No. Not against Shanley!

Rather it attempted to contact the “snitch” and see if they could reach a financial settlement. In the meantime, the Archdiocese of Boston continued to pay Shanley’s mounting medical bills. In 1996, on the occasion of Shanley’s 65th birthday, Cardinal Law awarded him “senior priest” status, which meant an increase in pay and benefits.

In 1997, Law, upon learning that the position of Executive Director for Leo House was vacant, informed O’Connor that he would not stand in the way of Father Shanley taking the job, but the New York Cardinal is reported to have turned down Law’s proposition.

Eventually Shanley found his way back to California where he remained until May 2, 2002, when his luck ran out. California law enforcement officers in San Diego arrested him. He was extradited to Massachusetts where he was arraigned at the Newton District Court in Cambridge, and is currently awaiting trial on bail. It has been reported that Shanley will plead innocent to charges of the repeated rape of a young boy, and that his defense lawyers may argue that Shanley was a homosexual with no history of sexual activity with pre-pubescent children.

Cardinal Law was forced to resign on December 13, 2002, and has been

replaced by the Vatican's troubleshooter Sean Patrick O'Malley. The Archdiocese of Boston is still trying to reach an out-of-court settlement with the attorneys of dozens of Shanley's victims so that the Shanley case never has to go to trial.

The Anatomy of the Overworld That Protects Shanley

As the Shanley case clearly demonstrates, not only did the Archdiocese of Boston have a flourishing clerical pederast/homosexual underworld, it also had a clerical and lay overworld consisting of cardinals, bishops, priests, lay bureaucrats, papal nuncios, diocesan attorneys and an infinite number of other individuals who protect the underworld either by their silence or by their overt cooperation.

Shanley went through three cardinals. He is currently on his fourth.

- Richard Cardinal Cushing (1944–1970)
- Humberto Cardinal Medeiros (1970–1983)
- Bernard Cardinal Law (1983–2002)

All of the above cardinals protected Shanley. Why? When all is said and done, the answer boils down to blackmail. Shanley knew too much about too many, and like many clerical homosexuals was clever enough to have kept good records as a form of insurance against the day he would run into trouble with either the Church or secular law enforcement agencies.

Shanley has accused an unnamed cardinal of abusing him when he was a seminarian at Boston's St. John Seminary.

Cardinals Cushing and Medeiros played an important role in covering for Shanley.

And, as the record clearly shows, Law has not been out of Shanley's grip since he took over the Boston Archdiocese.⁴⁰¹

Father Shanley also went through a host of Auxiliary Bishops. Those still living include:

- Bishop Robert J. Banks, now Bishop of Green Bay, Wis.
 - Bishop John B. McCormack, now Bishop of Manchester, N.H.
 - Bishop Thomas V. Daily, former Bishop of Palm Beach, now Bishop of Brooklyn, N.Y.
 - Bishop Alfred C. Hughes, now Archbishop of New Orleans
 - Bishop William F. Murphy, Bishop of Rockville Centre, Long Island, N.Y.
- Bishop Banks, ordained by Cardinal Law in 1985, served as Law's Vicar for Administration. He helped stash Shanley safely away in the Diocese of San Bernardino. According to San Bernardino Church officials, Banks wrote

them a letter in 1990 in which he “assured our diocese that Father Shanley had no problems that would be of concern” to the diocese.⁴⁰²

Bishop McCormack, the former Chairman (and still member) of the USCCB’s Ad Hoc Committee on Sexual Abuse was reported to have been working with Shanley to develop a “safe house” system for clerical pederasts on the lam. As Law’s secretary of ministerial personnel for the Boston Archdiocese from 1984 to 1994, McCormack was charged with handling numerous sexual abuse complaints against Archdiocesan priests. McCormack has been named in a recent clergy abuse lawsuit involving the late Rev. Joseph E. Birmingham of Boston. Defendants charge that McCormack, a seminary classmate of Birmingham, who served in a parish with him in Salem, saw the priest take boys to his room in the 1960s and did nothing to stop it.⁴⁰³

Bishop Daily, ordained by Cardinal Medeiros in 1975, is reported to have played an important role in the cover-up involving convicted pederast Father John J. Geoghan of Boston. As Chancellor and Vicar General under Medeiros he was an insider in the Shanley case. In an excellent *New York Times* article titled “Cardinal’s ex-aides touched by scandal,” reporters Pam Belluck, Fox Butterfield and Sara Rimer stated that in 1982, Daily permitted Geoghan to go on a planned two-month sabbatical to Italy *after* he (Daily) had promised the family of seven abused sons, that he would “act responsibly.”⁴⁰⁴

In 1984, Daily became the first Bishop of Palm Beach. After Daily was awarded the Diocese of Brooklyn, his successors, Bishop Joseph K. Symons and Bishop Anthony J. O’Connell were both forced to resign when their pederastic exploits became public knowledge.⁴⁰⁵

The roles played in the Shanley case by Archbishop Hughes, who was ordained by Cardinal Medeiros in 1981 and Bishop Murphy, a Law man, are yet to be determined in up-coming court depositions.

To his credit, the only Boston auxiliary to have voiced his objection to Cardinal Law concerning Geoghan’s homosexual involvement with young boys was Bishop John M. D’Arcy, the current Bishop of Fort Wayne-South Bend, Ind.

Finally, Shanley went through at least a half-dozen different Catholic parishes and dioceses, and hundreds, if not thousands of Church bureaucrats, pastors, news reporters, law officers, social service personnel and other lay people in the 40-plus-years of his sexual career.

Is the overworld that protected Father Paul Shanley any less culpable than he

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and the homosexual underworld to which he belonged?

True Reform Begins with Rome

The scandal, loss of faith, and moral devastation that the actions of AmChurch's predatory homosexual episcopate has wrought on the Catholic Church in America is self-evident for anyone who has eyes to see and ears to hear.

The following chapter highlighting the special role played by Joseph Cardinal Bernardin in the homosexual underworld will bring into even clearer focus the need of the Holy See to clean out the clerical homosexual underworld in the Church and the vast ecclesiastical overworld that protects it.

The searing question Rome must answer is: Are bishops above the law—ecclesiastical and civil? So far the answer has been “yes.”

This chapter on homosexual/pederast bishops in the American hierarchy began with a quote taken from Saint Damian's *Book of Gomorrah*. This writer believes that it is equally fitting to end this segment on morally corrupt bishops and cardinals with a final admonition from Saint Damian that is as true today as it was in 11th century Italy—true Church reform begins with the Vicar of Christ.⁴⁰⁶

Notes

1 Blum, *Peter Damian*, 20, 22.

2 Supreme Court of the State of Hawaii, John H. O'Connor, Plaintiff-Appellant, v. the Diocese of Honolulu, a non-profit religious corporation, Joseph A. Ferrario, individually and as Bishop, Joseph Bukoski III, individually and as Judicial Vicar, Defendants-Appellees, and Doe Defendants 1–100, NO. 17546, Appeal from the First Circuit Court, (CIV. NO. 93–1651), November 23, 1994, Moon, C. J., Klein, Levinson, Nakayama, and Ramil, JJ. Brief available at http://www.hsba.org/HSBA/Legal_Research/Hawaii/sc/17546.cfm.

3 Ron Russell, “Diocese of Los Angeles Under Cardinal Mahony,” at http://bcsd.freesevers.com/C/Bish/Amer/mahony/061302%20cardinal_mahony_covered_up_for_h.htm.

4 See Rueda, 340. In the late 1970s and 1980s, the order established close ties with the Catholic Coalition for Gay Civil Rights.

5 The history of St. Anthony of Padua compiled by Ed Greaney can be found at the church's parish's website at <http://www.stanthonyskailua.org>.

6 Both Jason Berry, *Lead Us Not Into Temptation* and Paul Likoudis, *Amchurch Comes Out* have excellent chapters on the Ferrario case.

7 In 1986, under Bishop Ferrario's watch, the age of consent was lowered to 14.

8 David F. Figueroa, Letters to the Editor, *Honolulu Advisor*, 20 September 1990.

9 Berry, 314.

10 Archbishop Pio Laghi replaced Jean Jadot, who served as Apostolic Delegate to the United States from May 1973 to June 1980. When Jadot returned to Rome, Pope John XXIII gave him a position in the Roman Curia. After Laghi returned to Rome in the spring of 1990, Pope John Paul II appointed him Pro-Prefect of Catholic Education (for Seminaries and Institutes of Study) in the Roman Curia. On June 28, 1991 Pio Laghi was elevated to Cardinal. 11 Berry, 314.

12 John J. Scanlan was born in Iniscarra Cork, Ireland on May 24, 1906. He became the Bishop of Honolulu in 1967 after serving as Apostolic Administrator. He resigned in 1981. It is reported that after Bishop Scanlan retired he was "exiled" from Hawaii by Ferrario to Nazareth House in San Rafael, Calif.

13 Berry, 318.

14 Ibid.

15 Ibid.

16 Ibid., 319. Father John Butler, another whistle-blower, who was leaving Hawaii for a military chaplaincy told Waybright and Mueller about the predator priest. In his letter that was given to Cardinal Oddi, Butler asked how long the Holy See was going to permit Ferrario and his homosexual clique to drive out faithful priests from the diocese? Father Butler got his answer when Ferrario was made Bishop of Honolulu.

17 Ibid.

18 Jason Berry, "An eroding cornerstone," *Plain Dealer*, 17 September 1990.

19 Berry, *Lead Us Not Into Temptation*, 319.

20 Agostino Cardinal Cacciavillan was appointed to the diplomatic post of Apostolic Delegate to the United States in June 1990 and served until November 1998. He played an important role in the protection of a number of homosexual bishops including Ferrario and Ryan in Springfield. Upon his return to Rome, Cacciavillan was rewarded by Pope John Paul II. He was made President of Administration of the Patrimony of the Apostolic See and

elevated to Cardinal on February 21, 2001.

21 Likoudis, *Amchurch Comes Out*, 12–14. On March 1, 1991, the *Hawaii Catholic Herald* carried a “formal canonical warning” against “the Hawaii Six” that included Pat Morley, her son Christopher, John J. O’Connor, and three others connected with the Fatima Chapel. Ferrario labeled the group “schismatic,” and warned that they were in danger of excommunication for “offenses against religion and the unity of the Church.” Ferrario later dropped the excommunication against O’Connor who by 1991 was no longer associated with the chapel. In 1994, O’Connor then turned around and filed a lawsuit charging defamation of name, reputation and business against the Diocese of Hawaii, Ferrario, and the bishop’s Judicial Vicar, Fr. Joseph Bukoski III. O’Connor’s lawsuit was dismissed on grounds of separation of church and state, but it makes for one fantastic read. See Walter Wright, “Six may be excommunicated,” *Star-Bulletin & Advertiser*, 24 February 1991, p. A3.

22 Ibid., 14.

23 Ibid.

24 In May 2002, Father Joseph Bukoski III was accused of pederasty and removed from office.

25 Rob Perez, “Raising Cane—Gay priests forced back into closet,” *Starbulletin.com*, 27 October 2002 at <http://starbulletin.com.2002/10/27/news/perez.html>. According to Perez, after Bishop DiLorenzo became Bishop of Honolulu in 1993, the clerical gay scene in the diocese changed dramatically. All church support of Dignity ceased and priests were informed that they were expected to live up to their vow of celibacy.

26 Ibid.

27 Ibid.

28 Berry, 249, 318.

29 Likoudis, *Amchurch Comes Out*, 13.

30 See Patricia Montemurri, “Ex-priest to be released,” *Detroit Free Press*, 29 November 2002; David Bresnahan, “Catholic Priest Admits Homosexual Encounter With Boys, Justifies Actions Saying Sex with 11, 12 and 13-YearOlds ‘was Consensual,’” *Newswithviews.com*. 2002; and “Ex-priest may not be prosecuted,” Associated Press release in *Hawaii Star-Bulletin*, 14 September 2002.

31 Ronald J. Hansen and Kim Kozlowski, “4 ex-priests charged: 15 elude

prosecution,” *Detroit News*, 28 August 2002.

32 Although the alleged incident took place 16 years earlier, Michigan law allowed prosecutors to charge Burkholder with the crime because the priest moved out of Michigan before the statute of limitations expired. At this point the clock was stopped. It continued again once he had returned to the state.

33 Gary Potter, “Man Who Accused Bishop of Sex Abuse Reveals His Identity,” *Wanderer*, 23 November 1989, p. 12.

34 Berry, *Lead Us Not Into Temptation*, 309.

35 Ibid.

36 Likoudis, *Amchurch Comes Out*, 16.

37 Potter, “Man Who Accused Bishop.”

38 Ken Miller, “Ex-isle man claims sexual abuse by bishop,” *Honolulu StarBulletin*, 12 October 1990.

39 Ibid.

40 Robert Morris, Dignity/Honolulu, “Gay Christians criticize Geraldo show on Ferrario,” Letters-to-the-Editor, *Hawaii Catholic Herald*, 3 November 1990. 41 Father Bolger was the priest who “counseled” David Figueroa at the request of Mrs. Figueroa.

42 Likoudis, *Amchurch Comes Out*, 13.

43 “Father X goes public—Super outing in Hawaii,” *Gay Community News*, Honolulu, April 1994, pp. 1, 6. My appreciation to the staff of the GCN who attempted to recover a copy of the original article, but were unable to do so.

44 Ibid.

45 Mary Vorsino, “Retired bishop helped poor, gays,” *Honolulu Star-Bulletin*, 14 December 2003, online at

<http://starbulletin.com/2003/12/14/news/story4.html>.

46 Ibid.,

47 Lisa Arthur and Jay Weaver, “Priest accused of decades of abuse served in Perrine, Hollywood parishes,” *Miami Herald*, 23 March 2002 at <http://www.miami.com/mld/miamiherald/2917869.htm?1c>.

48 See Robert A. Sungenis, “Sex, Lies and Video Tape: The Current Sex Scandal in Catholicism: Is the Church on the Brink of Judgment?” *Catholic Apologetics International*, May 17, 2002, at <http://www.catholicintl.com/epologetics/judgement.html>. Sungenis quotes John Holland’s article on the Diocese of Palm Beach from the 23 April 2002 issue of the *Sun Sentinel*.

49 Ibid.

50 Eden Laikin, "At Least 7 Priests Were Moved From LI," April 23, 2002 at Newsday.com, <http://www.newsday.com/news/nationworld/world/ny-liabus232681215apr23.story?coll=ny-top-headlines>.

51 Ibid.

52 Sungenis, "Sex, Lies and Video Tape."

53 David J. Wakin, "Bitterness in Brooklyn Diocese Over Abuse case," *New York Times* online at <http://www.bartcop.com/031502nuns.htm>. (undated)

The courageous whistle-blowers were Sisters Sally Butler, Sheila Buhse, and Georgianna Glose.

54 "Jupiter priest's privileges revoked due to abuse allegations," Associated Press, 7 April 2002.

55 Letters to the Editor, "Bishop Symons' Stance to Gays Deserving of Praise," *Palm Beach Post*, 14 June 1997.

56 Robert Nugent, "Story was not complete, say priest, nun in ministry to parents of gays," *Camden Star Herald*, Letters to the Editor, 24 October 1997, p. 13.

57 Ibid.

58 John Lantigua, "Where a fallen bishop goes to heal," *Palm Beach Post*, 18 April 2004.

59 Mark Silk, "Catholic Controversy II: Handling Pedophilia," at http://www.trincoll.edu/depts/csrpl/RIN%20Vol.1No.2/handling_pedophilia.htm.

60 Ibid.

61 Ibid.

62 Ibid.

63 Ibid.

64 Ibid.

65 Ibid.

66 Ibid.

67 Ibid.

68 Ibid.

69 Ibid.

70 "A Letter from St. Petersburg Catholics" *Catholic Advocate*, 11, no. 2/3, June/July 2002 at <http://www.missionsun.net/tcajun2002.htm>. 71 See the Citizens United Resisting Euthanasia (CURE) website at <http://cureltd.blogspot.com/>.

72 See private posting of A.K.A., Rum Tum Tugger on 05/24/2002

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concerning the Lynch controversy at

<http://www.freerepublic.com/focus/f-news/688826/posts>8:59:28 AM PDT.

According to Tugger, although Urbanski stopped working in August, 2001, the Diocese paid him through March 31, 2002, so that he would have 5 years of service and become vested in the Diocese's Retirement Plan. 73 Pat Leisner, "Bishop of St. Pete accused of misconduct; says claims are false," Associated Press Report, 22 March 2002 at

<http://www.sun-sentinel.com/news/local/southflorida/sfl->

74 Brad Smith, "Riches of the Kingdom" *Tampa Tribune*, 21 April 2002 at <http://www.freerepublic.com/focus/f-news/688826/posts>.

75 Ibid.

76 Sharon Tubbs and David Karp, "The new Bill, the old Bill," *St. Petersburg Times*, 1 April 2002.

77 Brad Smith.

78 "A Letter from St. Petersburg Catholics" *Catholic Advocate*, 11, no. 2/3, June/July 2002.

79 Tubbs and Karp.

80 Waveney Ann Moore with Amy Scherzer and Curtis Krueger, "Despite anger, Urbanski not shunning religion," *St. Petersburg Times*, 23 March 2002 at http://www.sptimes.com/2002/03/23/TampaBay/Despite_anger__Urbans.shtml.

81 Ibid.

82 Ibid.

83 "Seminary closing a 'great, great loss,'" *Conception Abbey Newsletter*, Summer 2002.

84 Jim Suhr, "Beleaguered Mo. Seminary Closes," *TwinCities.com*, Associated Press release, St. Louis 18 May 2002.

85 The full statement of the Florida Catholic bishops reads:

We, the Catholic Bishops of Florida, express our abiding concern and compassion for victims of sexual abuse. The sexual abuse of anyone, most especially children, evokes sentiments of natural revulsion, anger and great sadness. It is both criminal and sinful.

The people of God have a right to be able to trust those who minister to them in God's name. Any violation of this trust is a source of great pain, not only for those involved, but also for the entire church community, including our many dedicated and faithful priests. When this trust is violated, our primary consideration is the pastoral and spiritual care of all those affected.

For many years, the dioceses of Florida have implemented procedures and guidelines to deal with allegations of sexual misconduct by church personnel and volunteers, be they clergy, religious or laypersons. These guidelines comply with the reporting laws of the State of Florida.

We are committed to safeguarding the well being of those who are served by the Catholic Church in Florida. It is our sincere hope that all persons of goodwill join us in diligently working for the protection and safety of those in our society who are vulnerable, especially our children. As we serve the people of God, we pray that the compassion of Christ's Gospel be our guiding principle.

86 Laurie Goodstein, "Catholic Bishop in Florida Quits, Admits Sex Abuse in the 70's," *The New York Times*, 9 March 2002.

87 William F. Buckley, Jr., "The Writhings of Bishop O'Connell—The Pope must rue those who corrupt the young," *National Review*, March 12, 2000 at <http://nationalreview.com/buckley/buckley031202.shtml>.

88 Ibid.

89 Curtis Morgan, "Five more accuse bishop of abuse," *Miami Herald*, 23 March 2002.

90 Joseph Sweat, "A Bishop's Bygone Days—Former Tennessee bishop Anthony O'Connell resigns as part of a widespread sex scandal," at <http://www.nashvillescene.com/>.

91 Buckley.

92 Ibid.

93 Sweat. Also Sharon Tubbs, "Bishop admits abuse, resigns," *St. Petersburg Times*, 9 March 2002.

94 "PalmBeach priests reassure parishioners following bishop's resignation," Associated Press release in *Sun Sentinel*, Boca Raton, 10 March 2002. 95 Ibid.

96 Ibid.

97 Sweat.

98 Ibid.

99 Ibid.

100 Ibid.

101 Sharon Tubbs, "Bishop admits abuse, resigns," at http://www.sptimes.com/2002/03/09/news_pf/State/Bishop_admits_abuse__.shtml.

102 Sweat.

103 Ibid.

104 “Anti-mobster ‘RICO’ law used in suit against Catholic Church,” Agence France Presse, Dateline Washington, D.C., 23 March 2002.

105 The Timetable and individual lawsuits filed by Anderson and Noaker are available online at

www.andersonadvocates.com/individual/pages/WhatsNew.html. 106 Tim Padgett and Siobhan Morrissey, “A Catholic Student’s Story,” *Time* online edition, 22 March 2002 at

<http://www.time.com/time/nation/article/0,8599,219750,00.html>. 107 Amy Driscoll, “Seminary student: Priest paid for silence,” *Miami Herald*, 18 April 2002.

108 Ibid.

109 Amy Driscoll, “Second sex accusation charge hits ex-bishop,” *Miami Herald*, 19 March 2002.

110 Driscoll, “Seminary Student.”

111 Driscoll, “Second sex accusation.”

112 See sworn testimony of plaintiff at

www.andersonadvocates.com/individual/pages/WhatsNew.html. 113 Ibid.

114 Ibid.

115 Bishop Raymond Boland was born in Ireland in Tipperary Town (Cashel). He was ordained a priest of the Archdiocese of Washington, D.C. in 1957 and consecrated Bishop of Birmingham, Ala. in 1988 by Archbishop Oscar Lipscomb of Mobile assisted by Archbishop James Hickey of Washington, D.C., and Archbishop Eugene Marino of Atlanta. He was installed as the Ordinary of Kansas City-St. Joseph, Mo. on September 3, 1993. In his statement to the press, Boland said he did not send his own seminarians to St. Thomas Seminary in Hannibal, Mo.

116 See Office of Communications statement by Bishop Raymond Boland, Catholic Diocese of Kansas City-St. Joseph, April 23, 2002.

117 Driscoll.

118 Ibid.

119 Padgett and Morrissey.

120 Ibid.

121 Ibid.

122 Curtis Morgan, “Five more accuse bishop of abuse,” *Miami Herald*, 23 March 2002.

123 Padgett and Morrissey.

124 “Former seminary student to sue disgraced Florida bishop,” *The News Herald*, Associated Press release, March 17, 2002.

125 Ibid.

126 John Lantigua, “Where a fallen bishop goes to heal,” *Palm Beach Post*, 18 April 2004.

127 Ibid.

128 Ibid.

129 Biographical data on G. Patrick Ziemann taken from the Santa Rosa Diocesan website at <http://www.santarosacatholic.org/bishop/past.html>. See also Ron Russell “Bishop Ziemann Full Disclosure of Disgrace,” *New Times* at Santa Rosa Weekly.com, 19 March 2003.

130 Ibid.

131 Since its opening in 1939 under Archbishop John J. Cantwell, the first Archbishop of Los Angeles, the 92-acre College Seminary of St. John’s served the archdiocese and many of the surrounding dioceses. In recent years with the closing of both diocesan and order seminaries in California and the surrounding areas, St. John’s has become the de facto training center for seminarians in much of the region.

132 St. John’s College was sold by Cardinal Mahony in 2004 for somewhere between \$12 million to \$40 million. See Mike Nelson, “Seminary College property will be sold to Shea Homes,” 7 May 2004 at http://www.the-tidings.com/2004/0507/seminary_text.htm.

133 See Guion M. Kovner, “Cover Story: Post-Dallas: Santa Rosa priests, victims meet,” *National Catholic Reporter*, 5 July 2002 at <http://www.natcath.com/crisis/070502s.htm>. In sworn testimony on sex abuse cases that occurred under his watch, Bishop Hurley said he never reported any case of sexual criminal activity by a cleric in his diocese to the police and that before he resigned on April 15, 1986, he destroyed confidential personnel records on clerics charged with sexual misconduct or criminal activity with minors. Hurley covered the criminal actions of the convicted priest Fr. Gary Timmons. Bishop Steinbock, Hurley’s successor continued the pattern of cover-up and secrecy in the case of Fr. Don Kimball who, unlike Timmons, preferred young girls to young boys. The diocese settled the Kimball case out of court for \$1.6 million in 2000. In an earlier deposition, the bishop said he never tried to find out if Kimball had other victims in the Santa Rosa Diocese.

134 Student seminarian, Richard Nason complained to Ziemann that priests

were sexually abusing young boys at Queen of Angels, but was ignored. See Brian O'Neel, "Breach of Faith," *Catholic World Report*, June 2000 at www.catholic.net/rcc/Periodicals/cwr/00June/inquiry.html. See also Mike Geniella and Bob Klose, "Catholic secrecy questioned as roll of priestly problems grows," *The Press Democrat*, 22 August 1999 at http://www.pressdemocrat.com/evergreen/diocese/082299_questioned.html.
135 See Ziemann's NCCB/USCC Committee assignments at <http://www.nccbuscc.org/comm/archives/1997/97-012.htm>.
136 For the text of "Renewing the Vision," see website of the Secretariat for Family, Laity, Women & Youth at <http://www.usccb.org/laity/youth/rtvintro.htm>.
137 NCCB/USCC press release of July 22, 1999 online at www.nccbuscc.org/comm/archives/1999/99-179.htm.
138 "Diocese Still in Turmoil," *National Catholic Reporter*, 3 March 2000. Also see Link-Up at <http://www.thelinkup.org/santarosa.html>.
139 James W. Sweeney, "Efforts to do good shadowed by series of scandals," *The Press Democrat*, 22 July 1999.
140 See "Ordination Questions Raised After Bishop Ziemann Scandal," Church World News, San Francisco at <http://www.cwnnews.com/news/viewstory.cfm?recnum=10803>. 141 O'Neel, "Breach of Faith."
142 "Santa Rosa Shaken by Scandal," Link-Up summary 1. at <http://www.thelinkup.org/ziemann.html>.
143 Ibid.
144 Ron Russell of *New Times* "Bishop Ziemann Full Disclosure of Disgrace," Santa Rosa Weekly.com, 19 March 2003.
145 George Neumayr, "Bishop Knows Best Patrick Ziemann's Cover-up," *Los Angeles Mission* at <http://www.losangelesmission.com/ed/articles/2000/0500gm.htm>. Hume eventually paid back less than half of the money he stole from St. Mary's.
146 Ziemann made the statement that he had initially been told by a psychologist that Hume was not a homosexual or pedophile at a meeting with parishioners from St. Anthony's Church in Mendocino on the evening of March 7, 1999. He said that after a five-day evaluation, he was told that the homosexual abuse charges against Hume were not true. But when the charges continued, Ziemann sent the priest to St. Louis for a second opinion. <http://www.losangelesmission.com/ed/articles/2000/0500gm.htm>. 147

O'Neel.

148 Ibid.

149 "Diocese Still in Turmoil," *National Catholic Reporter*, 3 March 2000.

150 Ron Russell "Bishop Ziemann Full Disclosure of Disgrace," *New Times* at Santa Rosa Weekly.com, 19 March 2003.

151 The full text of the complaint was not released until November 1999 at a press conference held by Santa Rosa Police Chief Michael Dunbaugh and Sonoma County District Attorney J. Michael Mullins to coincide with a multimillion law suit against Ziemann and the Diocese of Santa Rosa. By this time Bishop Ziemann had already resigned from his post and was relaxing in the Arizona sun while undergoing a period of "spiritual rehabilitation." See "Sexual Assault Investigation; CR#99-10694," News release of the Santa Rosa Police Department and Sonoma County District Attorney's Office, November 10, 1999, made available by the *Press Democrat* at http://www.pressdemo.com/evergreen/diocese/assault_invest.html. 152 The biographical material on Archbishop Levada was obtained from the San Francisco Archdiocesan web site at <http://www.sfarchdiocese.org/archbishop.html>.

153 Ibid.

154 See Chapter 11.

155 Ron Russell.

156 "Man sues former L.A. bishop for 19 years of alleged sex abuse," *North County Times*, Associated Press, Los Angeles, 7 July 2002.

157 See "Santa Rosa Shaken by Scandal," Link-Up summary 1. at <http://www.thelinkup.org/ziemann.html>.

158 "Man sues former L.A. bishop," *North County Times*.

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Keys controlled two major multi-million dollar diocesan financial conglomerates—the National Scrip Center and Ordinary Mutual. Levada attempted to excuse the deficit Ziemann left behind by attributing it to “bad management.” See Arthur Jones, “The American episcopacy’s real nightmares are ahead,” *National Catholic Reporter*, 7 May 2003. Also John van der Zee, “A California diocese recovers from a sex-abuse scandal, and finds that healing comes through facing the truth,” from *Agony in the Garden, Sex, Lies and Redemption from the Troubled Heart of the American Catholic Church* (New York: Avalon Publishing Group, Nation Books, 2003).

160 Ron Russell.

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162 Ibid.

163 Ibid.

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<http://www.fiu.edu/~mirandas/bios2003.htm#Rigali>.

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168 *Christopher Zehnder*, “Yes He Is! No He Isn’t!—Opinion Varies on Orange’s new Bishop,” *Mission/Los Angeles*, September 1998 at <http://www.losangelesmission.com/ed/articles/1998/0998cz.htm>. 169 Steven Greenhut, “The roots of the Catholics’ scandal,” *Orange County Register*, 9

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170 Fred Martinez, "The Sex Abuse Wars," Catholic Exchange, 10 May 2002 at http://www.catholicexchange.com/vm/index.asp?vm_id=1&art_id=13844.

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172 Jean Guccione, William Lobdell and Megan Garvey, "O.C. Diocese Settles Abuse Cases," *L A Times*, 3 December 2004.

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175 Early biographical data from

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178 Ibid.

179 Ibid.

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183 Ibid.

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185 See Engel, *Final Plague*.

186 Allison Hantschel, "Bishop Ryan: Ordained by God, accused by boys," *Daily Southtown*, 11 August 2002.

187 Ibid.

188 See Thomas A. Droleskey, Ph.D. at

http://rcf.org/Old_web/Press/AMDG/1997aug.htm. According to Droleskey, there have been repeated cases in which Archbishop Cacciavillan has dealt with the legitimate concerns of priests and laity concerning the alleged misconduct (both personal and doctrinal) of bishops by sending

documentation provided against them directly to the bishops in question. Droleskey states that the Nuncio has violated a cardinal principle of confidentiality, has needlessly put the career of priests in jeopardy, and has appeared to care for little other than pleasing the bishops and their *apparatchiks*. Actually this is standard procedure for all charges leveled against prelates. Droleskey says "The faithful are entitled to a nuncio who will handle sensitive matters with due regard for the rights of the accused, to be sure, but also with full respect for the confidentiality and safety of those making accusations. Cases cannot be closed before impartial visitors are appointed to examine the facts... the pope's representative in this country should be solicitous of the legitimate concerns of Christ's flock, not a company man who wants good relations with the bishops at the cost of doctrinal integrity, liturgical reverence, and a disregard for the unrepentant conduct of bishops intent on abusing their episcopal authority to engage in immorality."

189 The handwritten text of the Frank Bergen's affidavit of May 27, 1999 is available at

<http://www.rcf.org/docs/RyanUpdate.html>. It makes for sorrowful reading.

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- 211 Ibid., 317–320.
- 212 Ibid., 318.
- 213 Ibid. 318–319.
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385 See <http://www.justiceforpriests.org/about-us.html>.

386 Phone interviews with author.

387 Paul Likoudis, "Out Of Control In Boston ...New Documents On 'Street Priest' Raise Blackmail Suspicions," *Wanderer*, 18 April 2002. 388 Ibid. See also Michael Rezendes and Sacha Pfeiffer, "Defiant Letters," *Boston Globe*, 4 April 2002 at http://www.boston.com/globe/spotlight/abuse/print/040902_shanley_letters.htm.

389 Michael Rezendes and Sacha Pfeiffer, "Church steps on Shanley detailed," *Boston Globe*, 28 January 2003 at http://www.boston.com/globe/spotlight/abuse/stories4/012803_shanley.htm.

390 Ibid.

391 Rueda, 296. Cardinal Medeiros removed Shanley from his job soon after the NAMBLA conference, but he did not take any steps to depose the priest. Shanley tried to blackmail the prelate into letting him continue his youth "ministry" but Medeiros would not budge. Rueda also listed Shanley as a scheduled speaker at Dignity's 1981 convention on the topic "Ecumenism on the Gay Community." Dignity promotes itself as a "Catholic" pro-homosexual organization.

392 Paul Likoudis, "Sex Abuse Scandal...Shifts to Larger Issues of Homosexual Clergy," *Wanderer*, 2 May 2002, pp., 1, 8.

393 See Tsang, *The Age Taboo*.

394 Ibid., 38–39.

395 See Thorstad, "Pederasty and Homosexuality."

396 Stephanie Warsmith, "Former priest explains past," *Beacon Journal*, 5 April 2002 at http://www.boston.com/globe/spotlight/abuse/print/040902_shanley_letters.htm.

- 397 Michael Rezendes and Sacha Pfeiffer, “DEFIANT LETTERS A humbling exit from spotlight,” by *Boston Globe*, 9 April 2002.
- 398 Paul Srubas, “Bishop: ‘We’ve got an ulcer,’” *Herald Times Reporter*, Manitowoc, 12 April 2002.
- 399 Kris Hundley, “The Question Nobody Wants to Answer—Why was \$15,794 withdrawn from the Pilecki Scholarship Fund on June 30, 1985?” Article was originally published on June 30, 1986 in the *Valley Advocate*.
- 400 See Charles M. Sennott, *Broken Covenant* (New York: Simon & Schuster, 1992).
- 401 Likoudis, *Amchurch Comes Out*, 1, 8. Note: To date there have been two charges of sexual misconduct against Medeiros, but these charges have not been well substantiated and may be simply false.
- 402 “Letter cleared Shanley transfer,” Boston Associated Press release, 8 April 2002.
- 403 Matt Carroll, “Law is new defendant in clergy abuse suit,” *Boston Globe Online*, 5 April 2002.
- 404 Ibid.
- 405 Stephen Kurkjian, “Worker’s warning on priest led to her firing,” *Boston Globe Online*, 5 April 2002.
- 406 Blum, 53.

THE HOMOSEXUAL COLLECTIVE

Chapter ¹5

The Special Case of Joseph Cardinal Bernardin **Introduction**

This segment on Joseph Cardinal Bernardin was originally incorporated into the previous chapter on homosexual members of the American hierarchy. However, because of his extraordinary influence on AmChurch, I decided Cardinal Bernardin deserved a chapter all his own.

To do real justice to Cardinal Bernardin and his entourage of clerical homosexuals and pederasts and ancillary hangers-on who made up the Chicago-Washington, D.C. Homosexual/Pederast Axis would require more than one full-sized book.

This highly condensed summary of information on the role played by Bernardin in the building of the Homosexual Collective within AmChurch is intended to dispel the fiction that the late Cardinal Bernardin managed to fool

all the people all the time.

That Bernardin's alleged sexual penchant for young men still remains an open issue even today, many years after the cardinal's death, is reflected in the remarks made by writer-therapist A. W. Richard Sipe in his keynote address, "View From the Eye of the Storm," given on February 23, 2003 to the Linkup National Conference in Louisville, Ky.¹

According to Sipe, years before Bernardin was charged with sexual abuse by Steven Cook in 1993, "several priests who were associates of Bernardin prior to his move to Chicago revealed that they had 'partied' together; they talked about their visits to the Josephinum to socialize with seminarians."²

"It is a fact that Bernardin's accuser (Cook) did not ever retract his allegations of abuse by anyone's account other than Bernardin's," said Sipe. He also acknowledged a report that, before his death, Cook had reached a settlement in the \$3 million range with the Archdiocese of Chicago [Cincinnati?].³

Father Charles Fiore, the well-known Dominican, related much of the information recalled by Sipe to this writer in a series of phone interviews that spanned more than five years in the early 1990s, but in much greater detail. This information included the testimony of a seminarian who claimed he was forced into a sexual relationship with Bernardin and other American prelates, and who said he attended sexual functions at which the Archbishop paraded Steven Cook around.

The Cook case, as we shall see, was not the first time that Bernardin's name had come up in connection with homosexual activities and sex abuse scandals, some of which involved occult practices.

Shortly before Cook filed suit against Father Ellis Harsham and Cardinal Bernardin in November 1993, Monsignor Frederick Hopwood, Bernardin's former roommate from Charleston, S.C. was accused of sexually abusing over 100 boys. Much of the alleged abuse took place when Bernardin was serving as Assistant Chancellor for the Diocese of Charleston under Bishop John J. Russell.

Cardinal Bernardin sent a team of Archdiocesan lawyers to Charleston to arrange an out-of-court settlement for Hopwood's victims. The records were sealed.

The Diocese of Charleston has long been recognized as seat of doctrinal

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“Progressivism” since the days of Bishop John England, and the city of Charleston is the historic hub of the “New and Reformed Palladian Rite” created by Freemason Albert Pike in the 1870s—a rite which hails Lucifer as the Light Bearer.

It was here in Charleston that the young Joe Bernardin lived out his early years.

Bernardin as the Dutiful Son

Joseph Louis Bernardin was born on April 2, 1928, one year after his parents immigrated to Charleston from Italy. The most traumatic event in his childhood was the death of his father, Joseph, from cancer when little Joe was a six-year-old.

Thereafter, his world revolved around his mother, Maria, who, finding it impossible to return to Italy, managed to raise Joe and his younger sister Elaine on her meager earnings as a seamstress during the years of the Great Depression.⁴ The Bernardins lived with relatives until they could afford an apartment of their own. During these formative years, Joe assumed many of the domestic chores of the household including the cooking of dinners and the care of Elaine.⁵

Joe Bernardin, who was only five when he started public grammar school during his father’s long hospitalization, graduated from high school at age 16. He went to the University of South Carolina on a scholarship. One year later he left the University’s pre-med program to study for the priesthood. His mother and friends were taken by surprise, as Bernardin was not a particularly religious young man.

Joe Bernardin received his AB, summa cum laude, from St. Mary’s Seminary in Baltimore in 1948. He went on to study at the Theological College, the national seminary of Catholic University of America in Washington, D.C. operated by the Society of St. Sulpice.⁶

In 1949, due to his mother’s ill health, Bernardin turned down a golden opportunity offered to him by Bishop Emmett Walsh of Charleston to study at the North American College in Rome. Three years later, on April 26, 1952, at the age of 24, Bernardin was ordained a priest of the Diocese of Charleston at St. Joseph’s Church in Columbia, S.C.

A Meteoric Rise Up the Ecclesiastical Ladder

Father Joe Bernardin’s first assignment was an associate pastor at St.

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Joseph's Church.

In 1954, only two years after his ordination, Bishop John Joyce Russell, Bishop Walsh's successor, brought Bernardin to work in the Chancery where he took on a wide assortment of administrative tasks. He rapidly rose from chaplain to Director of Vocations, to Vicar General and Chancellor and Secretary to Bishop Russell. In 1959, at the age of 31, Pope John XXIII made Bernardin a Monsignor.

Among Bernardin's close friends was Monsignor Frederick Hopwood who also worked at the Chancery and lived at the rectory of the Cathedral of St. John the Baptist.

Originally ordained as a priest of the Archdiocese of New York in 1951, Hopwood was sent to Charleston by Cardinal Spellman in January 1952. The reason for the transfer is unclear. In November 1954, the same year that Bernardin began to work at the Chancery, Spellman gave permission for Hopwood to be incardinated into the Diocese of Charleston. Bishop Russell made Hopwood his Assistant Chancellor.⁷

By the late 1950s, Msgr. Hopwood had gained a reputation as the Chancery's resident pederast. Hopwood routinely sexually abused young boys in his room at the Cathedral of St. John as well as Camp St. Mary in Beaufort. Such criminal activities could hardly have escaped the attention of Hopwood's superior Bishop Russell or his friend Msgr. Bernardin.

Hopwood's long record of sexual abuse, which involved more than 100 victims, did not come to light until December 1993 when the first lawsuit was filed against the priest.

All of Hopwood's victims who pressed charges were eventually paid off by the Diocese of Charleston with the financial and legal assistance from Cardinal Bernardin and lawyers hired by the Archdiocese of Chicago from the premier law firm of Mayer, Platt and Brown. The court records of the Hopwood case were sealed as part of the financial settlement with the priest's victims and their families. As of June 2004, Rev. Msgr. Hopwood was still listed as a priest (retired) of the Diocese of Charleston.

Whether or not Bernardin was an active pederast alongside Hopwood or simply a silent partner while the Hopwood follies were in full swing in the Diocese of Charleston is not known and it is unlikely that Hopwood, who owes his freedom to the late Cardinal, will enlighten us on the subject any time soon.

As Paul Likoudis points out in *Amchurch Comes Out*, Msgr. Hopwood was

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not the only active clerical pederast in the Charleston Diocese during the Russell-Bernardin years.

There was Father Justin Goodwin who was ordained in 1953. He reportedly spent a great deal of his spare time at the Cathedral of St. John the Baptist. In June 1995, Goodwin was charged with the sexual abuse of male minors. Diocesan officials had moved Goodwin from parish to parish not only in the Diocese of Charleston, but also to out-of-state parishes in Washington, D.C., New York, and North Carolina before he left the priesthood.⁸

Then there was Father Paul F. Seitz, a member of Msgr. Bernardin's close circle of friends. Father Seitz's record of sexual abuse went back to the early 1960s when Bernardin was Chancellor of the Charleston Diocese and Seitz was serving in Colleton County at St. Anthony's Church in Walterboro and St. James the Greater Parish in Ritter. In December 1994, the ax fell on Father Seitz. He was accused of sexual molestation, and shortly thereafter, he resigned his office for health reasons.⁹

New Mentors in Hallinan and Dearden

In September 1958, Bishop Paul J. Hallinan, one of AmChurch's rising stars, replaced Russell as the new Bishop of Charleston. Hallinan took Bernardin on as his protégé and Bernardin adopted Hallinan as his mentor. On February 19, 1962, Pope John XXIII appointed Hallinan the first Archbishop of Atlanta. Four years later, after contracting what proved to be a fatal case of hepatitis in Rome, Hallinan brought Bernardin to Atlanta. On April 26, 1966, he ordained him an Auxiliary Bishop at the Cathedral of St. John the Baptist. Bernardin was the youngest bishop in the U.S.

For a brief period, Bernardin served as rector of the Cathedral of Christ the King in Atlanta until he was tapped by Archbishop John F. Dearden, the first President of the newly created NCCB/USCC to serve as the bureau's first General Secretary. Bernardin resigned as Auxiliary of Atlanta on April 5, 1968 to become the first of a long, virtually unbroken line of homosexual and pro-homosexual clerics to hold the position of General Secretary and/or Presidency of the NCCB/USCC.

With the death of Cardinal Spellman of New York on December 2, 1967, there was a gradual shift in power away from individual kingmakers like Spellman and Mundelein. The new breed of prelates derived their power from their positions within the centralized AmChurch structure of the NCCB/USCC.

The massive reorganization of the old National Catholic Welfare Conference into the super bureaucracy of the NCCB/USCC proved to be an unbelievable boon to the Homosexual Collective within and without the Church. It accelerated the rate of wholesale infiltration and colonization of dioceses throughout the United States and reached its zenith under the reign of Pope Paul VI.

One of Bishop Bernardin's closest friends at the NCCB/USCC was fellow homosexual Father James S. Rausch whose background has been thoroughly covered in Chapter 11. In 1970, Bishop Bernardin appointed Father Rausch, Assistant General Secretary of the NCCB/USCC. After Bernardin was made Archbishop of Cincinnati in November 1972, Rausch succeeded him as General Secretary.

Rausch was ordained an Auxiliary Bishop of St. Cloud, Minn. by Cardinal John Krol of Philadelphia on April 26, 1973. In January 1977, having served out his term of office at the NCCB/USCC, Rausch was made Bishop of the Diocese of Phoenix.

Another close friend of Bernardin was Michael J. Sheehan, one of Bernardin's four Assistant Secretaries at the NCCB/USCC. He had the reputation of being Bernardin's "hatchet man." His main task was to fire the employees inherited from the old National Catholic Welfare Conference and replace them with more politically and morally "progressive" clerics and laymen. Sheehan later became the Archbishop of Santa Fe, a proverbial dumping ground for clerical pederasts on the run.¹⁰

The reader may recall that Sheehan was the Rector of Holy Trinity Seminary in Dallas which accepted the notorious Rudolph "Rudy" Kos as a candidate for the priesthood despite the fact that Kos was a divorced man and known pederast who had sexually abused his own brothers. The former rector of the seminary had warned Sheehan against Kos, but he was ignored.

Sheehan's folly brought a judgment of millions of dollars in out-of-court settlements and litigation fees upon the Dallas Diocese and helped Kos earn a life sentence.¹¹ One of Kos's victims, Jay Lernberger, a former altar boy, took his own life at the age of 20, a tragedy that cannot be papered over with money.¹²

An up-and-coming prelate to whom Bernardin was especially attached was Auxiliary Bishop John Roach who later became the Archbishop of Saint Paul

and Minneapolis. Roach served as President of the NCCB/USCC from 1980 to 1983.

Bernardin and Roach, who some AmChurch observers characterized as “conjoined twins,” dominated political life at the NCCB/USCC for decades, first directly, and later through the clerics they advanced to bishoprics and key positions within the American bishops’ bureaucracy. The two men were frequent traveling companions and cooperated on a number of important NCCB documents including the 1983 Pastoral Letter “The Challenge of Peace: God’s Promise and Our Response” that challenged the morality of nuclear deterrence.¹³

Homosexual Priests in the NCCB/USCC

John Willig was among the better known of the NCCB/USCC’s homosexual bureaucrats who was a part of Bernardin’s inner circle. Willig, a former head of Dignity/USA who worked in the Bishops’ financial office at the NCCB/USCC was an important player in the 1976 U.S. Catholic Bishops’ Call To Action Conference in Detroit. After his death from AIDS, part of his estate was given to Dignity, USA.¹⁴

Monsignor John Muthig was also part of Bernardin’s homosexual clique at the NCCB/USCC.

Born in Belmar, N. J. on March 14, 1948, Muthig attended St. Charles College, a minor seminary in Cantonsville, Md. for six years before deciding on a career in journalism.

He worked on a number of Catholic diocesan newspapers and publications including *St. Anthony’s Messenger* before joining the staff of National Catholic News Service at the NCCB/USCC. From 1974 to 1978 he served as Bureau Chief of the NCNS’s Rome Office.

A late vocation, after completing his studies at the Theological College of Catholic University, he was ordained a priest of the Trenton Diocese in 1982. For the next five years he served as assistant pastor and chaplain for various parish ministries.

In 1987, Msgr. Muthig joined the staff of the Permanent Observer Mission of the Holy See to the United Nations where he served as an attaché. He became a close friend of Bishop James McHugh of Camden who served as Advisor to the Mission on Population Affairs.

The openly “gay” Muthig lived in Spanish Harlem at a residence operated by the Christian Brothers.

In 1990, the Vatican honored Muthig by appointing him editor of the English edition of *L'Osservatore Romano*, the official news organ of the Holy See. The appointment was surprising given the fact that by this time, Msgr. Muthig was a walking skeleton as evidenced by photographs taken of him with other members of the Mission staff. He died on January 6, 1991 while home from Rome on Christmas vacation. The official cause of death was attributed to complications of hepatitis and dehydration.¹⁵

Over 100 priests and bishops attended the Mass of Christian Burial for Msgr. Muthig on January 9, 1991 at St. Mark's Church in Sea Girt, N.J. including Archbishop Renato Martino, Permanent Observer to the United Nations. During and following the funeral Mass, the priest was lauded as an "outstanding priest with a special love for the poor, the sick, the imprisoned and the margined."¹⁶

Msgr. Muthig was not the first active homosexual to be assigned to the Holy See's United Nations Mission.

In the spring of 1994, Msgr. Carl J. Marucci joined the staff of the Office of Permanent Observer.

A native of Philadelphia, Marucci attended Pope Pius X Seminary in Dalton, Pa. and Immaculate Conception in Mahwah, N.J. He was ordained a priest of the Camden Diocese on May 28, 1983, by homosexual Bishop George Guilfoyle, and then assigned as assistant pastor to various parishes in the diocese. His clerical career was uneventful until Bishop James McHugh took office as the fifth Bishop of Camden on June 20, 1989. In 1990, the 32-year-old Father Marucci became Bishop McHugh's personal secretary. He was later awarded the title Reverend Monsignor and advanced up the ladder to the post of Vicar Chancellor and Assistant Director of the Office of Public Relations and Telecommunications.

On March 25, 1994, Bishop McHugh announced that he was assigning Msgr. Marucci to the staff of the Permanent Observer Mission in New York where he (McHugh) was a frequent guest.¹⁷ While in Manhattan, Marucci resided at St. Agnes Parish where he could be seen flitting across the altar during the day and taking off for parts unknown in the evening on his motorcycle dressed in heavy leather.

When Bishop McHugh, with help from his homosexual patron, Archbishop Theodore McCarrick, was appointed Coadjutor of the affluent Diocese of Rockville Centre, L.I. on December 7, 1998, it appeared that Msgr. Marucci's ship had also come in. Unfortunately, Bishop McHugh died of cancer almost

two years to the day of his appointment, leaving Msgr. Marucci hopelessly adrift. Marucci left the active ministry in 2001.¹⁸

Archbishop Bernardin and Archbishop Jadot

Archbishop Jean Jadot, Pope Paul VI's choice for Apostolic Delegate to the United States from 1973 to 1980 formed a close working relationship with Bishop Bernardin and his band of merry men at the NCCB/USCC.

As President of the NCCB from 1974 to 1977, Archbishop Bernardin was routinely consulted by Archbishop Jadot on the selection of candidates for the American episcopate — candidates who shared Paul VI's postConciliar vision of NewChurch.

During his seven years in the United States, Jadot oversaw the selection of more than a few bishops known for their support of the Homosexual Collective in general and cover-ups of clerical pederast scandals in particular including John R. Roach, James S. Rausch, Raymond A. Lucker, John J. Snyder, Howard J. Hubbard, Daniel W. Kucera, OSB, Thomas C. Kelly, OP, Thomas J. Costello, Peter Anthony Rosazza, Francis A. Quinn, Leroy T. Matthiesen, Walter F. Sullivan, Joseph Ferrario, Joseph Fiorenza, Bernard F. Law, John S. Cummins, and Thomas V. Daily.¹⁹

Archbishop Jadot personally consecrated Rembert G. Weakland and Robert F. Sanchez.

Dominican Thomas Kelly, the future Archbishop of Louisville, began his clerical career as a staffer for Jadot at the Apostolic Nuncio in Washington, D.C. Father Kelly was ordained an Auxiliary Bishop of Washington, D.C. on August 15, 1977 by his close friends Archbishop Bernardin and Bishop Rausch. While Kelly was serving as an Assistant General Secretary of the NCCB/USCC under President Bernardin, he micro-managed the canonically invalid "annulment" that permitted Rudy Kos to enter Holy Trinity Seminary under the rectorship of Fr. Michael Sheehan. Ah. "Birds of a feather flock together."

Auxiliary Bishop John G. Vlazny was one of Bernardin's earliest appointments after Bernardin took over the Archdiocese of Chicago. In 1987, Bernardin helped Vlazny secure the vacant Diocese of Winona giving Vlazny automatic authority over Immaculate Heart Seminary, a virtual hotbed of homosexuality. As noted in the previous chapter, Vlazny was one of two bishops who negotiated the Brom-Maras settlement over sexual corruption at the Winona seminary.

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Ten years later, the homosexual scandals at the Immaculate Heart Seminary notwithstanding, Vlazny was promoted by Pope John Paul II to the “gay-friendly” Archdiocese of Portland, Ore.

Years of “gay friendliness” however, cost the Archdiocese of Portland dearly. It was drowning in clerical sexual abuse claims.

Between 1950 and 2003, 37 of 1,150 priests in the archdiocese were accused of sexually abusing minors, mostly adolescent boys. To date, the Archdiocese of Portland has paid out \$53 million for 130 settlements with at least another 60 still pending. The archdiocese was scheduled to go to trial on July 6, 2004 on two of these sex abuse cases carrying claims for \$155 million, but on that day, Bishop Vlazny, Corporation Sole for the Archdiocese of Portland, filed for bankruptcy, the first Catholic diocese in the United States to do so.

Bishop Gerald Frederick Kicanas was another Auxiliary Bishop from Chicago made good. Kicanas was ordained by Cardinal Bernardin shortly before Bernardin’s death.

When Kicanas was Rector of Mundelein Seminary at the University of St. Mary of the Lake operated by the Archdiocese of Chicago, homosexuality openly flourished. Kicanas owed his appointment to Cardinal Bernardin, who, as Archbishop of Chicago, automatically served as the seminary’s Chancellor.

On March 7, 2003, Kicanas, a conflict management specialist, was made the Ordinary of the Diocese of Tucson. On September 20, 2004, Bishop Kicanas announced he was filing for Chapter 11 bankruptcy protection on behalf of yet another devastated vineyard of AmChurch.²⁰

In all, Cardinal Bernardin took part in the ordination of 28 bishops during his years as Archbishop and Cardinal—a number that comes close to Cardinal Spellman’s record of 33 appointments to the American episcopacy.

Bernardin: “A Great Fruit of Vatican II”²¹ A cardinal’s hat waves away previous sins.²² The Millenari, *The Shroud of Secrecy*

After completing his five-year term as General Secretary of the NCCB/USCC, Joseph Bernardin was appointed Archbishop of Cincinnati by Pope Paul VI on November 21, 1972.

Bernardin sent his friends Fathers Rausch and Sheehan to Cincinnati to prepare for his installation. The ceremony took place a month later on December 19 at the Cathedral of St. Peter in Chains. The nearly 100 bishops and cardinals in attendance reflected Bernardin’s growing power and

influence in AmChurch. The new archbishop used the occasion of his first Christmas sermon to condemn the expansion of the United States bombings in Vietnam.²³

Archbishop Bernardin took up his official residency in Moeller Hall, a heavily Baroque edifice that was connected by a portico to Mount St. Mary Seminary of the West, the oldest division of the Athenaeum of Ohio. This arrangement provided the new archbishop with ready access and daily contact with faculty members and seminarians.²⁴ Later, Bernardin moved into an apartment on the fifth floor of the Chancery that also served as the rectory for St. Louis's Church in downtown Cincinnati.²⁵

Much of the ten years Bernardin served as Archbishop of Cincinnati was spent in Washington, D.C. as the President of the NCCB. For all practical purposes he was the new "Kingmaker" with a much broader base of operation and control than Cardinal Spellman ever enjoyed as Archbishop of New York. The appointment of Archbishop Bernardin to the Archdiocese of Chicago on July 10, 1982 by Pope John Paul II confirmed his kingship over AmChurch.

Bernardin and "The Many Faces of AIDS"²⁶ As Father Carl Modell, who worked closely with Archbishop Bernardin in Cincinnati has observed:

Archbishop Bernardin would do what Rome wanted and would never say *no* directly. But he would raise questions about interpretations and timing, about the circumstances and prudence of implementing certain things, getting Rome to see things in a better light. That's exactly what he was so good at in Cincinnati, finding middle ground, reaching a solution that respected everyone's rights and was acceptable to all sides.²⁷

On issues close to the heart of the Homosexual Collective, Bernardin could always be expected to do "the right thing," as was the case with "The Many Faces of AIDS."²⁸

The controversial document was the work of the Administrative Board of the NCCB. Composed of 50 bishops, the Board is responsible for carrying out the business of AmChurch between the formal plenary sessions of the American hierarchy held every year in November and June.

On November 14, 1987, the Administrative Board released the statement "The Many Faces of AIDS: A Gospel Response" directed to "Sisters and Brothers in the Lord, and All People of Good Will." The President of the

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NCCB/USCC at this time was Archbishop John L. May of St. Louis and the General Secretary, Bernardin's reliable ally, Rev. Robert N. Lynch.

Cardinal Bernardin, the ranking member of the Administrative Board and one of four bishops who drafted the statement, said he was particularly pleased with the document because it was both "faithful to the Catholic doctrinal and moral tradition" and "sensitive to the human dimensions of the issue."²⁹

Unlike most NCCB/USCC official statements, "Many Faces" made front-page headlines around the world immediately upon its release. This was due to the fact that the document contained a clause that approved of educational materials that promote condoms as a prophylactic for the prevention of HIV infection, a position in opposition to traditional Catholic moral teachings. The heterodox paragraph reads:

51. Because we live in a pluralistic society, we acknowledge that some will not agree with our understanding of human sexuality. We recognize that public educational programs addressed to a wide audience will reflect the fact that some people will not act as they can and should; that they will not refrain from the type of sexual or drug abuse behavior which can transmit AIDS. In such situations educational efforts, if grounded in the broader moral vision outlined above, could include accurate information about prophylactic devices or other practices proposed by some medical experts as potential means of preventing AIDS. We are not promoting the use of prophylactics, but merely providing information that is part of the factual picture. Such a factual presentation should indicate that abstinence outside of marriage and fidelity within marriage as well as the avoidance of intravenous drug abuse are the only morally correct and medically sure ways to prevent the spread of AIDS. So-called "safe sex" practices are at best only partially effective. They do not take into account either the real values that are at stake or the fundamental good of the human person.³⁰

The second paragraph following the above reference attempted to defend the NCCB/USCC Administrative Board's heterodox policy based on the teachings of Saint Augustine (*de Ordine* ii. 4. 12) and Saint Thomas Aquinas (*De regimine principum* iv. 14; *Summa theologiae* I-II, 96.2; 101.1, ad 2; II-II.10.11) relating to the principle of tolerance of the lesser evil.³¹

Six months later, too late to have any *real* effect on reversing the NCCB Administrative Board's attempt at deforming Catholic consciences, Joseph Cardinal Ratzinger, Prefect of the Sacred Congregation for Doctrine of the

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Faith intervened. He sent a letter dated May 29, 1988 to Archbishop Pio Laghi, the Apostolic Pro-Nuncio in which he stated that the publication of “Many Faces” has caused “a good deal of confusion regarding the authentic Catholic position on the moral problems involved.”³²

After issuing a rebuke of the Administrative Board’s action in releasing a controversial statement with universal application without first consulting the Holy See, Ratzinger declared as unacceptable the Board’s attempt to base its heterodox opinion on the classic principle of tolerance of the lesser evil on the part of those who exercise responsibility for the temporal good of society:

In fact, even when the issue has to do with educational programs promoted by the civil government, one would not be dealing simply with a form of passive toleration but rather with a kind of behavior which would result in at least the facilitation of evil. The problem of educational programs in specifically Catholic schools and institutions requires particular attention. These facilities are called to provide their own contribution for the prevention of AIDS, in full fidelity to the moral doctrine of the church, without at the same time engaging in compromises which may even give the impression of trying to condone practices which are immoral, for example, technical instructions in the use of prophylactic devices. In a society which seems increasingly to downgrade the value of chastity, conjugal fidelity and temperance ... the church’s responsibility is to give that kind of witness which is proper to her, namely an unequivocal witness of effective and unreserved solidarity with those who are suffering and, at the same time, a witness of defense of the dignity of human sexuality which can only be realized within the context of moral law. It is likewise crucial to note, as the board statement does, that the only medically safe means of preventing AIDS are those very types of behavior which conform to God’s law and to the truth about man which the church has always taught and today is still called courageously to teach.³³

The Ratzinger letter to Pio Laghi arrived at the American bishops’ doorstep just prior to their semi-annual spring meeting on June 24–27, 1988 in Collegeville, Minn.

After public opposition to “Many Faces” by a few American prelates including Cardinals John O’Connor of New York and Bernard Law of Boston, NCCB President Archbishop John May had the document put on the June agenda for discussion and debate.³⁴

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Predictably, Bernardin was backed up in his support for “Many Faces” by Archbishops John Roach and Raymond Hunthausen. Archbishop May also stood by the document. The St. Louis Archbishop blamed the press for misinterpreting and sensationalizing “Many Faces” and suggested that it was “too long and complicated to expect those unskilled in such matters to appreciate the issues involved.”³⁵

In the end, Cardinal Bernardin was able to pull victory from the jaws of defeat. He proposed that President May appoint an ad hoc committee to prepare a new, updated statement on the AIDS crisis that would be reviewed by Holy See and voted upon by all American bishops at a future plenary session. “Gay-friendly” Cardinal Mahony was chosen to head the new four-member draft team.

The new document, “Called to Compassion and Responsibility: A Response to the HIV/AIDS Crisis,” was approved and released by the NCCB on November 1989 following the Bishops’ annual meeting in Washington, D.C.³⁶ It was basically a rehash of “Many Faces” without the reference to the licitness of condom education. As expected, the new statement received little press coverage.

Although space does not permit a thorough review of “Many Faces” and “Call to Compassion,” it should be noted that *both* documents are highly favorable to the Homosexual Collective.

Both documents fastidiously avoid all punitive language related to the abominable vice of homosexuality. Also the documents fail to note that in the United States and Western nations, sodomy is the primary mode of transmitting HIV-infection in males. The important role that illicit drugs play in the homosexual deathstyle was also ignored.

Both documents promote practical public health education and persuasion, early diagnosis, testing and treatment, and the alleviation of poverty and social inequalities as the first line of defense against AIDS. Whereas, proper moral formation and moral conduct in line with the natural law (never mentioned) and acceptance of the Church’s perennial teachings on sexual morality, offer the only real hope for the eradication of AIDS and the ultimate salvation of souls, which is, after all, the Church’s primary mission.

Like “Many Faces,” the document “Called to Compassion” commits the Church to the Homosexual Collective’s political agenda.

Under the subtitle “The Public Good and Confidentiality — Nondiscrimination and Individual Privacy,” the document states:

The appropriate goals of AIDS-related legislation include helping to prevent the transmission of HIV; providing adequate medical care; and protecting civil rights, that is, nondiscrimination in employment, schooling, entertainment, business opportunities, housing, and medical care, along with the protection of privacy. Dioceses and church-related institutions should also pursue these objectives in appropriate ways through their own policies and practices. Their hiring decisions, for example, should not be based on the fact that particular job applicants are HIV-infected, but on other factors such as qualifications, ability to do the work, and moral character.³⁷

Addressing the issue of AIDS-infected candidates for the priesthood, “Called to Compassion” quotes canon law on the subject of the qualifications for Holy Orders. It then adds:

The point here is not to automatically exclude a candidate who is HIV-positive but rather to discern carefully this person’s present health situation as well as future health prospects and thus to make an overall moral assessment of an individual’s capacity to carry out ministerial responsibilities.³⁸

Both “Many Faces” and “Call to Compassion” call for special AIDS “ministries” within each diocese, even though such “ministries” have systematically been commandeered by the Homosexual Collective. They have served to undermine Church teachings on sexual morality and have contributed to promotion of the myth of “safe sex” thereby contributing to the spread of HIV-infection among active homosexuals.

An important caveat to the “Many Faces”/“Called to Compassion” scandal that has largely escaped public attention is that the original statement was *never* withdrawn from circulation due to Bernardin’s warning that the retraction of “Many Faces” would be a disaster. Nor did the Holy See force its withdrawal. Instead, the American bishops and the Vatican permitted *both* statements to remain in circulation, each carrying equal weight.

Meanwhile back in Chicago, the Archdiocesan Gay and Lesbian Outreach (AGLO) created by Bernardin as a replacement for Dignity/Chicago, sang the praises of “Many Faces” and deep-sixed “Call to Compassion.”

Pederasty and Cover-ups Continue in Chicago Archdiocese

Although Cardinal Bernardin gained good press in his later years for

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instituting one of the nation's most comprehensive policies on clerical sexual abuse of minors, at least on paper, for the first decade of his reign as Archbishop of Chicago he adopted a hardball strategy in dealing with victims of clerical sexual abuse and their families.

Cardinal Bernardin also consistently refused to report suspected abuse cases to the Department of Child and Family services and to turn over personnel files of accused abusers to the courts. Some documents that the cardinal did turn over to the courts were severely edited.

Bernardin's attitude toward clerical pederasty was captured by attorney Stephen Rubino who noted that the Archbishop "...just about like all the rest of the hierarchy, bought into the theory that [for priests] sex with kids is a moral failing. For anybody else, it's a crime."³⁹

This attitude was a carry over from his Cincinnati years when Bernardin engaged in cover-ups of sex abuse cases. We know this because on November 20, 2003, Archbishop Daniel Pilarczyk, head of the Archdiocese of Cincinnati, was found guilty of failing to report sexual abuse cases involving minors from 1978 to 1982 when he worked under Archbishop Bernardin. Pilarczyk personally pleaded no contest on five misdemeanor counts before Common Pleas Court Judge Richard Niehaus. By doing so he escaped criminal charges related to the mishandling of sexual abuses cases when he was an Auxiliary Bishop. Under Ohio law, a no-contest plea cannot be used in civil proceedings. He was fined \$10,000, the maximum penalty allowed.⁴⁰ Archbishop Pilarczyk also managed to resist a call for his resignation by victim advocacy groups.⁴¹

Temperamentally and theologically, Archbishop Pilarczyk was and is a Bernardin man.

Archbishop Pilarczyk was educated at St. Gregory Seminary, Cincinnati and the Pontifical Urban University in Rome. He was ordained a priest of the Cincinnati Archdiocese on December 12, 1959 and served for a time as Rector of St. Gregory's. Pilarczyk was ordained an Auxiliary by Cardinal Bernardin on December 20, 1974. Like many Bernardin appointees, Pilarczyk went on to have a glorious career at the NCCB/USCC. He served as Vice President of the bureaucracy from 1986 to 1989 and President from 1989 to 1992.

Cardinal Bernardin and the Miller Case

Assault on Innocence, written by Jeanne Miller in 1987 under the pseudonym Hilary Stiles, is a fictionalized version of the Miller case against child predator Rev. Robert E. Mayer, a priest of the Archdiocese of Chicago.⁴²

The Miller suit also named the Archdiocese of Chicago and its Ordinary, Cardinal Bernardin, as defendants. It was one of the first sex abuse cases filed against a Catholic priest in the United States.

When Mayer was a seminarian at St. Mary's of the Lake in Mundelein his nickname was "Satan," but seminary officials took no notice and approved him for ordination.⁴³

In 1981, Father Mayer came to St. Edna's Catholic Church in Arlington Heights to serve as an assistant pastor to Rev. Walter Somerville. Father Mayer sexually assaulted Jeanne Miller's son, Tom, and three other boys at his lakeside cottage and St. Edna's parish rectory. The boys were plied with alcohol and drugs and shown pornographic films depicting heterosexual and homosexual acts. They were warned by Mayer that he would kill them if they squealed.⁴⁴ Two of Mayer's victims later committed suicide.⁴⁵

When confronted with the evidence against Mayer, Pastor Somerville admitted that Mayer had problems, a fact already known to officials at the Chicago Chancery. Cardinal Bernardin called Father Mayer into his office. The priest denied the charges against him and Bernardin let him off the hook. The cardinal reassigned Mayer to another parish.

Bernardin told his Chancellor, Rev. John R. Keating to "manage" the Miller family, an order that Keating ruthlessly carried out.⁴⁶

Thus began a long sorrowful tale of the corruption of innocence and criminal cover-ups recalled in the Miller book—actions that left the Miller family in a state of financial ruin and emotional disintegration.

On December 22, 1982, Miller filed suit against Father Mayer, the Archdiocese of Chicago and Cardinal Bernardin. The lawsuit called for \$200,000 in actual damages and \$1million in punitive damages.

Cardinal Bernardin was advised by diocesan attorneys to play hardball with Jeanne Miller and he took their advice. When Miller asked to meet with him, he was unavailable. Important personnel files were withheld from Miller's attorney.⁴⁷ A priest counselor from the archdiocese admonished Miller that he had come to "heal" the victim and parents, not to jail a criminal.⁴⁸ Archdiocesan officials claimed that Mayer was "ill" and had a substance

abuse problem, but that he was not a criminal.⁴⁹

Miller was told that Cardinal Bernardin was just about to act on the matter when the lawsuit was filed, and that he would not consider further action until the suit was dropped. Miller who had run out of money eventually agreed to an out-of-court settlement for a mere pittance.⁵⁰ A courageous lady, Miller went on to found Victims of Clergy Abuse Linkup (VOCAL) dedicated to assisting victims of clerical sexual abuse of all faiths and their families.

Meanwhile, Father Mayer was entertaining and grooming a new crop of potential victims at his new parish. As Mayer's superior, Bernardin permitted the clerical pederast to continue his predatory activities until the priest was finally convicted and jailed in late 1992. He was given a threeyear sentence for sexual assault on a 13-year-old girl from St. Odilo's Church in Berwyn where Mayer gave sex instruction to children of the parish school.⁵¹

The Extraordinary Dillon Case⁵²

Jeanne Miller and her son never got their day in court, although Jeanne has been instrumental in helping other victims of clerical abuse and their families get justice from Catholic dioceses around the country.

David Dillon and his wife Mary Ellen Nash, on the other hand, did at least manage to have their day in court. Their case reveals a great deal about the power that Cardinal Bernardin exercised in AmChurch as well as in the secular sphere including the Chicago judiciary and the Chicago press.

On Friday, July 21, 1989, Chicago attorney David Dillon filed a \$7 million civil lawsuit in Cook County Circuit Court against Rev. Robert Lutz, pastor of St. Norbert's Church in Northbrook and ex-nun Alice Halpin, principal of the church school along with Cardinal Bernardin, Corporation Sole of the Archdiocese of Chicago. Lutz and Halpin were charged with the sexual, physical and psychological abuse of Dillon's young son between 1986 and 1988. The assault on the boy was of such a violent nature that he suffered a torn urethra.

As Archbishop of Chicago, Cardinal Bernardin was charged with negligence across the board. The lawsuit indicated that he was responsible for Father Lutz's transfer to St. Norbert's and the pastor's continued presence to the close proximity of young children. An earlier lawsuit stemming from a sexual harassment charge against Lutz at his former parish had been systematically

ignored by Archdiocesan officials.

Prior to filing suit, Mr. Dillon and Father John F. O'Connor, OP, of River Forest, Ill. arranged for a private meeting on June 22, 1989, in Sioux Falls, S.D. with the Canadian-born prelate Edouard Cardinal Gagnon, ProPresident of the Pontifical Council for the Family. Dillon wanted Cardinal Gagnon to arrange for a meeting with the Holy Father. Gagnon informed them that the Holy See was already aware of the problem and would do nothing. Gagnon advised Dillon that his best recourse was to file a civil lawsuit against Lutz and Halpin.

Lutz and Halpin vigorously denied the charges against them. In the fall of 1989, they filed a \$20 million counter lawsuit charging Dillon and his wife Mary Ellen Nash, also an attorney, with defamation, invasion of privacy, and intentional infliction of emotional distress.

According to Halpin, the allegations against her and Father Lutz had been investigated by Archdiocese of Chicago and the Illinois Department of Child and Family Services and found to be without merit.

During the preparations for the court trial, Lutz continued to serve at St. Norbert's with the parish reportedly picking up his and Halpin's legal tab.

Cardinal Bernardin took the same hard-nosed attitude toward the Dillons as he had the Millers. He maintained that the archdiocese did not keep personal records on their priests and resisted all efforts to turn over important records on Lutz to the plaintiff's attorney.⁵³

The case went to trial and the charges against the defendants Lutz and Halpin were dismissed, but Lutz's victory was short-lived. A short time after the trial, Lutz resigned from his post for health reasons.

“The Boys’ Club” Murder

On May 30, 1984, Frank Pellegrini, the organist and choir director for All Saints -St. Anthony of Padua Roman Catholic Church on Chicago's Southside was found brutally murdered in his apartment. His hands had been tied with barbed wire and he had been stabbed more than 20 times. There was no sign of forced entry. Police officials investigating the case believed that the murder was committed either by a woman or a homosexual.⁵⁴

According to his girl friend, Pellegrini had had a homosexual relationship with a Chicago priest and was part of a secret clerical “Boys’ Club” that not only included homosexual assignments, but also ritualistic, occult worship

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and the sexual abuse of young boys garnered from low-income ethnic families in the city. Pellegrini's girlfriend told the police that Frank had told her that he wanted out of the Club. She said he was contemplating a meeting with Chancery officials to discuss the matter shortly before his death, but she was unaware that he had actually done so.

Two young private Chicago investigators, Bill Callaghan and Hank Adema, were hired to look into the Pellegrini murder. They were able to confirm the existence of a clerical homosexual/pederast ring operating out of the Archdiocese of Chicago. It appeared that the alleged homosexual ring they had uncovered was the same one mentioned by Father Andrew Greeley in the paperback version of *Furthermore! Memories of a Parish Priest* written in 1999.⁵⁵

One of the puzzling mysteries surrounding the murder involved Cardinal Bernardin. According to the police who were present at the crime scene, shortly after Pellegrini's body was discovered, Cardinal Bernardin arrived at the murdered man's home to quiz the officers about the killing. The cardinal told police that he did not know the murdered man. This raises the obvious question of how he learned of the killing so quickly and of what special interest was Pellegrini to him since he did not know the victim. The Pellegrini case was reopened in the early 1990s, but to date, the crime remains unsolved and Father Greeley remains silent.

Bernardin and the Winona Seminary Scandal

Although the homosexual scandal at Immaculate Heart of Mary Seminary in Winona, Minn. has already been covered in the previous chapter in connection with Bishop Brom of San Diego, it may be helpful to recall the case again briefly as Archbishop Bernardin was implicated in both the scandal and the subsequent payoff, and because it ties into the well-publicized Cook Affair.

As reported earlier, the details of the Winona scandal did not come to public attention until 2002. However, it had its genesis in the 1980s when a small group of homosexual prelates decided to scout out fresh meat from candidates for the priesthood at Immaculate Heart Seminary in the Diocese of Winona.

According to reports based on an investigation by Roman Catholic Faithful, the bishops involved in the sordid affair were alleged to be Joseph Bernardin,

John Roach, Robert Brom, and a fourth bishop whose identity is not known. At least two of the seminarians who were assaulted at Immaculate Heart Seminary took legal action, and it was through them that the existence of the predatory homosexual ring of bishops in Winona came to light.

One of the seminarians indicated that some of the homosexual activities at the seminary were connected to occult and Satanic rituals. He and other seminarians also mentioned that on occasion Archbishop Bernardin arrived at the seminary with a young traveling companion, Steven Cook. Years later, Cook gained worldwide notoriety as the man who accused Cardinal Bernardin of sex abuse in the late 1970s when Bernardin was Archbishop of Cincinnati.

Steven Cook—A Troubled Young Adult

Steven Cook grew up in a residential suburb of Cincinnati with his parents and older sister, in what by all reports was a good Catholic home. His father, Donald Cook, owned a small print business and his mother Mary was a homemaker. Steven attended St. Jude Elementary School and then Elder High School which was considered at the time to be an elite Catholic educational institution. Schoolmates from his grammar and high school days recall that his mannerisms as early as elementary school were somewhat effeminate, and that he was not sports minded. In high school, he gained a reputation for being a “mama’s boy” and was sometimes made the butt of hurtful “fag” jokes. Overall, however, he appeared outwardly to be an amiable young man and a good student. His extra-curricular activities included participation in the school’s musical theater presentations.⁵⁶

In 1975, his junior year at Elder, Cook said he experienced a calling to the priesthood and started to attend a series of weekend meetings at nearby St. Gregory Preparatory Seminary to investigate the possibility of entering the novitiate after graduation. Father Ellis Harsham was one of the priests in charge of the orientation program.

Ordained in May 1968, Harsham’s first assignment was assistant pastor at St. Helen’s Church in Dayton, Ohio. He also taught biology and religion at Carroll High School.

Quite early in his clerical career, it was evident that Harsham had a “problem” with teenage boys.

One 1975 Carroll graduate reported that Harsham used to tell dirty jokes in

the confessional. The youth said he tried to tell his parents about the priest's misbehavior, but they did not want to hear or talk about it.⁵⁷ Three Carroll students later accused Harsham of lewd acts. Two reported that the priest showed them pornographic movies and one claimed that Harsham grabbed his crotch.⁵⁸

In June 1973, Father Harsham was transferred to a teaching post at St. Gregory Seminary in Cincinnati. Archbishop Bernardin had been installed in office just eight months prior. The rector at St. Gregory at this time was none other than Father Daniel Pilarczyk. The headmaster was Rev. Francis Voellmecke.

Shortly after Cook began to attend the pre-seminary sessions at St. Gregory, Harsham struck up a personal friendship with the young man. The relationship continued until the priest was transferred out of the seminary at the end of the 1976–77 school term. According to Father Harsham that was the last time he saw Cook.

Intent upon pursuing a vocation to the priesthood, Cook enrolled as a seminarian at St. Gregory after his graduation from Elder in 1977. Some of his classmates from St. Gregory remember Cook as a rather immature individual who was high on himself. They reported that he “preened” a lot and tended toward catty (bitchy) behavior behind a person's back.⁵⁹

The year 1980 proved to be a decisive one in the life of Steven Cook. After two years at St. Gregory, Cook decided he wanted out. That same year, Bernardin ordered St. Gregory closed and Cook was urged to transfer to another seminary in Columbus, Ohio. He refused. Later Cook said by that time he had “soured” on the Church.⁶⁰

Tragically, that summer Cook's father was killed in a car crash and his mother seriously injured.

With two years of seminary training under his belt, Cook decided to enroll at Xavier College in Cincinnati in the fall of 1980. He graduated with a degree in psychology in 1982.

After traveling around Florida and Washington, D.C., Cook settled down in Philadelphia where he did some retailing and landed a job as a social worker and drug counselor. By this time Cook was fully entrenched in the thriving homosexual subculture of Philadelphia that gives a new meaning to the “City of Brotherly Love.”

In 1984, Cook was arrested for possession of drugs. He pleaded no contest and was given three-years probation. In April 1985, as part of his

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rehabilitation program, Cook was asked to fill out a mental health questionnaire. He recalled that he was devastated by the sudden death of his father and in his anger he turned to alcohol and drugs. He also wrote that when he was 16, two priests got him drunk and attempted to perform oral sex on him. He did not identify the priests by name. When he completed the terms of his probation, his court record was sealed.

In between jobs, Cook and his partner Kevin Nealy, volunteered for a community outreach program sponsored by the Philadelphia AIDS Task Force.⁶¹

In 1990, tragedy struck again. Cook was advised that he tested positive for HIV-infection. In February 1993 he was forced to quit his job and go on disability.

Sometime during the previous year, during a psychological therapy session, Cook claimed he suddenly recalled he had been sexually abused by Father Harsham during his junior and senior year of high school.

In October 1993, he claimed he also recalled being sodomized by Archbishop Bernardin.

Archdiocese of Cincinnati Alerted to Lawsuit

In July 1993, Archbishop Daniel Pilarczyk received a letter from New Jersey attorney Stephen Rubino representing Steven Cook. The attorney asked for a monetary settlement for sexual abuse that Cook claimed he had suffered at the hands of Father Harsham when he (Cook) was a pre-seminary student at St. Gregory between 1975 and 1977.

The Cincinnati Archdiocese offered to pay for some of Cook's psychological therapy, but denied his allegations.⁶²

Cook decided to sue.

On November 12, 1993, just days before the opening of the American Bishops' annual meeting in Washington, D.C., Rubino filed a 19-page complaint against Father Harsham and Cardinal Bernardin, Archbishop Pilarczyk as the head of the Archdiocese of Cincinnati and former Rector of St. Gregory Seminary, Father Francis Voellmecke.

Cook charged that Harsham gave him alcohol and marijuana, exposed him to porn and sexually abused him when he was a minor.⁶³ He also claimed that Harsham brought him to Bernardin's living quarters where the archbishop allegedly abused him.⁶⁴

Cook said that he was repeatedly told that homosexual acts with priests were okay. He said that Harsham claimed that the homosexual acts were a symbol of a special friendship, in other words, it was an honor to be buggered.⁶⁵

The suit also accused the Archdiocese of Cincinnati of misrepresenting to Cook's parents the reason for his frequent visits to the seminary and to Bernardin's private quarters. Cook said he could not bring himself to tell his parents about his abuse and he began to retreat consciously from reality. Cook claimed the 15-year delay in reporting the incidents of abuse was due to Repressed Memory syndrome."⁶⁶

In October 1993, during the discovery period of the Cook case, Rubino received a letter from Father Daniel Conlon, Chancellor of the Cincinnati Archdiocese stating that Harsham had been previously disciplined for an incident of sexual misconduct involving an adult seminarian.⁶⁷ Archbishop Pilarczyk and the Archdiocese of Cincinnati had gone to court to oppose Cook's lawyers from seeing the investigative report that the archdiocese had prepared on Harsham.⁶⁸ They lost.

Cardinal Bernardin said he was unaware of any reports of sexual abuse at St. Gregory Seminary during his ten years as Archbishop of Cincinnati.

At an impromptu press conference held on November 12, 1993, Cardinal Bernardin surprisingly volunteered that in addition to the Cook charges, there were two other charges made against him in 1993—one involving his alleged participation in a Satanic ritual 35-years before, and the other, his alleged participation in a homosexual orgy at a seminary. Bernardin told the press and television reporters that he was innocent of all the charges.⁶⁹

For the record, the charge concerning Bernardin's connection to a Satanic cult was made by a woman using the pseudonym "Agnes." She charged Bernardin with sexually assaulting her using a consecrated host during occult ceremonies performed with Bishop John J. Russell in the fall of 1957 in Greenville, S.C. Agnes was interviewed by Father Charles Fiore and found to be credible. She has sent letters and visited the Vatican and has passed several polygraph tests. She claims that Bernardin raped her when she was a child of 11 as part of an occult ceremony. She said that her father was a member of the cult and offered her to the group as part of a Satanic sacrifice.

It is interesting to recall that Hopwood's victims in Charleston during the 1950s reported that the priest engaged in the ritualistic killing of animals in a

wooded area of town.

Bernardin's second reference to his participation in a homosexual orgy that allegedly took place at Immaculate Heart Seminary in Winona. While he was denying the charge in Chicago, Bernardin's lawyers were trying to reach a negotiated settlement with the sexually abused seminarians in an attempt to keep a lid on the Winona scandal.

Think about it. Three different allegations of sexual abuse by three different individuals in three different locations during three different time periods against a standing prelate in a single year! That must have been some kind of a record, but Cardinal Bernardin managed to laugh the whole thing off.

Bishops, Vatican, and Gays Support Bernardin

Vatican Radio reacted immediately to the Cook lawsuit by calling the charges against Bernardin "filthy" and "worthy only of disdain."⁷⁰

On November 13, 1993, Bernardin Cardinal Gantin, Prefect of the Congregation for Bishops and Archbishop Justin Rigali, Secretary for the Congregation, announced that Rome stood in solidarity with Bernardin. Angelo Cardinal Sodano expressed his prayers and support for Cardinal Bernardin on behalf of the Holy Father.⁷¹

At the opening session of the NCCB Washington meeting on November 15, Archbishop William Keeler lauded Cardinal Bernardin's "distinguished career of service to the Church," which provided "a firm foundation for his categorical denial of the allegations made against him in recent days."⁷²

Bernardin's brother bishops, some 300 of them, rose and gave him a sustained standing ovation as a symbol of their faith in the cardinal when he made his grand entrance into the meeting room.

Cardinal Mahony and Archbishop Roach publicly offered their support as did Father Andrew Greeley and Bernardin biographer Eugene Kennedy.

A number of Chicago law firms including the prestigious firm of BursonMarsteller offered to defend Cardinal Bernardin *pro bono*.

The Diocesan Chicago Sex Abuse Review Board founded by Bernardin to review cases of sex abuse of minors by Catholic clergy and religious announced that the prelate would not have to step down from his office during the investigation and trial period as he represented no threat to children.

The strangest of all statements of support for the cardinal came from homosexual leader Rick Garcia, a long-time associate of New Ways

Ministry, who declared that the gay community was “behind” Bernardin, a double-entendre if there ever was one.⁷³ It was an endorsement Bernardin could have done without.

In the meantime, a smaller group of students and faculty at Wright State University near Dayton, Ohio, where Rev. Harsham was employed as a campus minister, voiced support for the beleaguered priest at a public gathering on November 17, 1993.⁷⁴

Trial Date Set and Legal Maneuvering Continues

Following the filing of responses by the defendants named in the Cook case at the Federal District Court in Cincinnati on December 16, 1993, Judge S. Arthur Spiegel set the trial date for no later than May 31, 1994 and ordered that all depositions be completed by May 1. The fact that Cook was dying of AIDS prompted Judge Spiegel to expedite trial proceedings.⁷⁵

On the following day, Judge Spiegel rejected a motion made by Bernardin’s lawyers that the cardinal be tried separately from Harsham. The motion was opposed by both Cook’s and Harsham’s attorneys. Bernardin ordered his lawyers to waive Ohio’s statute of limitations considerations in order to provide him with an opportunity to clear his name.⁷⁶

In his official response to the Cook charges, Bernardin claimed he had never met the man (Cook), that neither Cook nor Harsham ever came to his apartment, and that he had lived a chaste and celibate life.

Cook countered Bernardin’s denial saying that the prelate used to call him by his first name at St. Gregory and that Bernardin had personally autographed a book that he gave to Cook.

Harsham, under oath, said that he did not know Archbishop Bernardin when he was at St. Gregory and had never had any relationship with him. He said he didn’t even know where Archbishop Bernardin lived.⁷⁷

Cook Dismisses Bernardin from Suit

Suddenly, in February 1994, Cook withdrew his charges against Bernardin. Harsham remained a defendant in the case that was scheduled to go to trial May 9, 1994. Contrary to popular belief, Cook never retracted the charges. He simply stated that he couldn’t trust his memory. Bernardin said he had no plans to counter-sue the dying Cook.

Four months later, Harsham and the Diocese of Cincinnati reached an out-of-

court settlement with Cook. The settlement was reported to be in the seven digits. The records of the case were sealed.

Harsham remained on administrative leave. After the heat died down, he left the priesthood altogether.

By late December 1993, Rev. Hopwood in the Charleston Diocese, with financial and legal assistance from Cardinal Bernardin, had reached a cash settlement with his accusers. One year later, Hopwood retired as a priest in good standing without having served a day in jail.

In 1994, Bernardin and his fellow homosexual prelates paid off their Winona seminary accusers.

The deck was cleared.

Cardinal Bernardin Meets With Cook

On December 30, 1994 Bernardin met privately with Cook in Philadelphia. The event was heavily publicized by the Chicago Chancery and made headlines around the world. Bernardin reportedly said Mass for Cook and his partner Kevin Nealy. Bernardin gave Cook an expensive chalice as a parting gift.

In an April 18, 1996 interview with the *Georgia Bulletin*, the diocesan paper of the Archdiocese of Atlanta, Bernardin said that not only did he reconcile with Cook at the December meeting, but he also reconciled Steven and the Church. Bernardin said that the dying Cook was very angry with the Church and felt alienated, but that God used him “as his instrument in helping him overcome those feelings of isolation and betrayal.” “He was able to die a beautiful death,” concluded Cardinal Bernardin.⁷⁸

Steven Cook died of AIDS-related complications in September 1995. The estate of the former penniless Cook, estimated to be in the range of \$3 million, was divided between Cook’s long-suffering mother who never gave up hope that her son would return to the Faith, his sister, and his lover.

Cardinal Bernardin followed Cook to the grave on November 14, 1996.⁷⁹ The Windy City Gay Chorus sang at Bernardin’s wake at Holy Name Cathedral—the first time that the male homosexual group was invited to perform on Church property. Thus, even in death, Cardinal Bernardin continued to promote the interests of the Homosexual Collective.

Reflections on the Cook-Bernardin Affair

The following scenario of the Bernardin-Cook Affair, based on a

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preponderance of evidence in the case, is put forth for the reader's consideration.⁸⁰

Friends and classmates of Steven Cook from his elementary and high school days recall that Cook exhibited characteristics commonly associated with homosexual leanings, although there is no evidence that he ever acted on these impulses prior to his enrollment at St. Gregory Seminary.

Sexual predators like Harsham have a special aptitude for honing in on vulnerable youth like Cook. I believe that the priest carefully groomed young Cook over a period of time making overt force unnecessary. In a technical sense then, Harsham could rationalize that he was not guilty of rape or physical assault since Cook "consented" to the acts.

Harsham fed Cook's immature ego by telling him how special he was and convincing him that homosexual acts with priests was a privilege not a sin. Little wonder that Cook was reported by fellow seminarians to be "full of himself" when he entered the seminary after graduation from high school. It must have been a bitter pill for Cook to swallow when he realized that Harsham had exploited him and that he did not have a vocation for the priesthood after all. By this time he was already caught up in alcohol, drugs and homosexuality. Cook sought solace in the arms of the Homosexual Collective.

At what point Cook hooked up with Bernardin is still unknown. The Winona seminarians who received settlements from Bernardin and other prelates report that in the 1980s they saw Cook in Bernardin's company. Harsham may have acted on his own or he may have pimped for Bernardin as Cook charged. In any case, I believe that Bernardin's claim that he did not know Cook was blatantly false. At some point in his life, Cook was Bernardin's willing sex partner and traveling companion.

Then, in 1990, Cook found himself in dire straits. He learned he was HIV-positive. He was in desperate need of money to buy drugs that might extend his life. The airways were filled with news of clerical pederasty. Cook recalled his sexual seduction and initiation into homosexuality by Harsham at St. Gregory when he was a young man.

Were Cook's recollections connected to Repressed Memory syndrome? They may have been, although my opinion is that they were not. Cook was in his late teens when he met Harsham and true repressed memory is almost always associated with trauma inflicted at a very young age.⁸¹ My guess is that

Cook's memories of St. Gregory were never far from his consciousness especially after he learned that he had AIDS and had time to reflect on the events that led up to that terrible reality.

It was at this time that Cook made up his mind to sue Harsham and the Archdiocese of Cincinnati. Adding Bernardin to his lawsuit may or may not have been an afterthought, but it proved to be his ace in the hole. Involving Cardinal Bernardin would certainly boost any settlement reached with the archdiocese and he desperately needed money. The fact that he had had a voluntary, sexual relationship with the cardinal during his adult life would insure a certain degree of protection from any counter suit Bernardin's East Superior Street lawyers might consider bringing against him. It would also protect Cook's lawyers from Rule 11, a provision of the Federal Rules of Civil Procedure that permits a federal judge to levy financial penalties against lawyers who bring frivolous or insupportable lawsuits.

In the end, perhaps Cook figured that Cardinal Bernardin owed him that much.

Notes

1 A copy of the Sipe address to the Linkup Conference on the subject of clerical sex abuse is available at

<http://www.bishop-accountability.org/ViewFromTheEye-Sipe.html>.

2 Ibid. Note: Thomas J. Reese, Bernardin's Jesuit friend, reports in *Archbishop—Inside the Power Structure of the American Catholic Church* (San Francisco: Harper and Row, 1989) that in order to boost priest morale and communication with bishop, the Chicago Archdiocese had "overnights," jokingly referred to by priests as "pajama parties," which began at noon and went to noon the next day. "At these affairs Cardinal Bernardin invited a group of priests of varied ages (e.g., everyone ordained in a year ending in five). The day involved a 'state of the diocese' address by the archbishop together with a no-holds-barred question period. Discussion was also organized to improve communications between priests of various ages. Time was also available for the priests to simply relax together." For a bishop predator these "overnights" would be one way of culling priests who might be favorably inclined to engage in homosex with their superior.

3 Ibid.

4 Alicia von Stamwitz, "This Far By Faith," *Liguorian*, 84, no. 5, May 1996, pp. 15–16.

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5 Eugene Kennedy, *Cardinal Bernardin—Easing conflicts and battling for the soul of American Catholicism* (Chicago: Bonus Books, 1989), pp. 21–22.

6 In recent years, St. Mary's Seminary has been dubbed the "Pink Palace" because of rampant clerical homosexual activity. See Michael Rose,

"American seminaries: 'hell-holes of error and heresy.'" at

<http://www.tldm.org/News5/seminaries.htm>.

7 See Toby Westerman, "Sex scandal death knell for Church?—Bernardin & Co.'s ritualistic abuse exposed," *World Net Daily*, 17 July 2002 at

<http://www.freerepublic.com/focus/f-news/717608/posts>.

8 Likoudis, *Amchurch Comes Out*, 139, 141.

9 See Brooks Egerton and Reese Dunklin "Catholic bishops and sex abuse," *Dallas Morning News.com*. at

http://econ161.berkeley.edu/movable_type/refs/Mozilla_Scrapbook2/dallasmorningnewsdatabase.html.

10 Bishop Sheehan replaced the disgraced Archbishop Robert F. Sanchez who resigned after being accused of having affairs with five women. 11

According to attorney James Bendell, although the original jury verdict in the Kos case was \$119.6 million, the plaintiffs and their attorneys settled for far less when the case was on appeal.

12 For an excellent review of the Kos Case see The Sipe Report at

<http://www.thelinkup.com/sipe.html>.

13 See Nolan, *Pastoral Letters*, Vol. IV, 1975–1983, 493–581.

14 Stephen Brady, "RCF To Present Evidence That U.S. Bishops "Aren't Serious About Reforms," at

www.freerepublic.com/focus/religion/698203/posts. 15 Biographical data taken from Pam Ward and Laurie Hansen, "Monsignor Muthig dies at 42,"

Monitor, Diocese of Trenton, 10 January 1991. 16 January 7, 1991, statement by Archbishop John P. Foley, President of the Pontifical Council for Social Communications.

17 *Catholic Star Herald*, 25 March 1994, p. 3.

18 According to a communication from the Diocese of Camden, Msgr. Carl Marucci is no longer a priest of the diocese and has left the state. 19 This list includes the ordination of new bishops and auxiliaries that took place under Archbishop Jadot, as well as the awarding of key Sees to already ordained bishops.

20 "Second U.S. Catholic Diocese Goes Bankrupt After Childsex Scandals," *Agence France Presse*, 20 September 2004 at

<http://www.turkishpress.com/news.asp?id=27859>.

21 Joseph Cardinal Bernardin, “A Great Fruit of Vatican II,” is the title of a homily given by Bernardin on Pentecost Sunday, 1995, at the Chicago Catholic Charismatic Conference.

22 See the Millenari, 125.

23 See Eugene Kennedy, 104–107.

24 Ibid., 100.

25 Ibid. 101.

26 Cardinal Bernardin’s “Seamless Garment” later renamed the “Consistent Life Ethic,” like “The Many Faces of AIDS,” is another illustration of how Bernardin helped to advance the agenda of the Homosexual Collective. The Seamless Garment strategy set out by Bernardin in the 1980s sought to broaden the pro-life tent by expanding the movement’s opposition to abortion, euthanasia, population control and school sex instruction to include other “social justice” issues such as war and peace, opposition to the death penalty, welfare reform and civil liberties. One of the immediate effects of the Seamless Garment ethic was the increase of power and financial resources of Social Justice offices at the diocesan level where the Homosexual Collective has always been strongly represented. Since the Homosexual Collective has been extremely successful at framing the homosexual question in terms of a “civil rights” issue, the Bernardin strategy opened the NCCB/USCC and diocesan Social Justice Departments (and their considerable resources and manpower) to further exploitation by the Collective. At the same time the Collective benefited from the neutering effect the Seamless Garment strategy had on pro-life/pro-family forces within the Church that had become the backbone of public opposition to the political and social agenda of the Homosexual Collective. The Bernardin strategy served to breathe new life into the languishing Democratic Party and its pro-homosexual platform as well as promote the “big tent” inclusive policies of the Republican Party that sought to capitalize and exploit the political talents and financial wealth of the Homosexual Collective in America.

27 Ibid., 123.

28 “The Many Faces of AIDS: A Gospel Response,” Administrative Board, USCC, (unsigned), Washington, D.C., November 14, 1986. See Nolan, *Pastoral Letters*, Vol. V, 1983–1988, pp. 543–560.

29 E. Michael Jones, “The Many Faces of Cardinal Bernardin,” *Fidelity*, March 1999 at

http://www.culturewars.com/CultureWars/Archives/Fidelity_archives/bernardin.html.

30 See Nolan, Vol. V., 552–553.

31 Ibid., Footnote 7, p. 553.

32 A copy of the full text of the Ratzinger letter of May 29, 1988 to Pio Laghi is available at <http://www.newadvent.org/docs/df88ai.htm>.

33 Ibid.

34 Ari L. Goldman, “Bishops to Reconsider AIDS Paper That Backed Condom Education,” *The New York Times*, 29 December 1987 at <http://partners.nytimes.com/library/national/science/aids/122987sci-aids.html>.

35 Ibid. The five bishops urging a simple “clarification” of “Many Faces” were John Cardinal Krol of Philadelphia, Bishop Anthony J. Bevilacqua of Pittsburgh, Archbishop Theodore E. McCarrick of Newark, Archbishop Roger M. Mahony of Los Angeles and Bishop Norman F. McFarland of Orange County, Calif.

36 “Called to Compassion and Responsibility: A Response to the HIV/AIDS Crisis” (Washington, D.C.: NCCB/USCC, 1989).

37 Ibid.

38 Ibid.

39 The Rubino quote was taken from a symposium, “Guilt by Allegation: Lessons from the Cardinal Bernardin Case,” sponsored by Northwestern University’s Annenberg Washington Program, Medill School of Journalism, and School of Law on May 24, 1994. The Rapporteur Summary of the symposium is presented by Jack C. Doppelt at <http://www.annenberg.nwu.edu/pubs/guilt/guilt2.htm>.

40 Dennis Coday, “Cincinnati archdiocese convicted for failing to report sex abuse,” *National Catholic Reporter*, 12 December 2003.

41 Lauri Goodstein, “Cincinnati archdiocese found guilty of failing to report abuse,” *New York Times*, as reported in *Salt Lake Tribune*, 21 November 2003.

42 Hilary Stiles (aka Jeanne Miller), *Assault on Innocence* (Albuquerque, New Mexico: B&K Publishers, 1987).

43 Likoudis, *Amchurch Comes Out*, 19.

44 Stiles, 58.

45 Stiles, 139.

46 As a reward for his loyalty to Bernardin, Monsignor Keating was appointed Bishop of the Diocese of Arlington, Va. on July 3, 1983.

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47 Stiles, 221.

48 Ibid., 146.

49 Ibid., 149.

50 Ibid., 245.

51 Fr. Charles Fiore, "Chicago Sex Abuse Scandal Widens: More Names, Indictments Expected," *Wanderer*, 12 December 1991, p. 8.

52 The details of the Dillon Case were provided from interviews with Father Charles Fiore, and from E. Michael Jones, "The Many Faces of Cardinal Bernardin," *Fidelity*, March 1999 at

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53 Fiore, "Chicago Sex Abuse Scandal Widens."

54 Details of the Pellegrini murder taken from Roman Catholic Faithful, "The Beginning of the End of the Bernardin Legacy," at

<http://rcf.org/docs/beginningoftheend.htm>. Also Toby Westerman, "Sex Scandal death knell for Church," *International News Analysis Today*, 17 July 2002 at

www.worldnetdaily.com/news/article.asp?ARTICLE_ID=28294. 55 Greeley, *Furthermore*.

56 Tom McNamee, "Steven Cook's Early Years," *Chicago Sun-Times*, 21 November 1993, p. 10.

57 Ibid.

58 Daniel Lehmann and Michael Briggs, "Letter Puts '77 Transfer of Harsham Under Cloud," *Chicago Sun-Times*, 15 November 1993, p. 16. 59 McNamee, "Steven Cook's Early Years."

60 Ibid.

61 Daniel Lehmann, "Bernardin Abuse Case Still Solid, Lawyer Insists," *Chicago Sun-Times*, 20 November 1993, p. 5.

62 "Cincinnati Church offered to pay accuser," *Lima News*, January 16, 1994.

63 Fr. Charles Fiore, "Sorting It Out: Where Bernardin Stands," *Wanderer*, 9 December 1993, p. 9.

64 Michael Briggs and Lynn Sweet, "Bernardin Backed by fellow Bishops," *Chicago Sun Times*, Washington Bureau, 16 November 1993.

65 Ibid.

66 Lehmann, "Bernardin Abuse Case Still Solid."

67 Lehmann and "Letter Puts '77 Transfer of Harsham Under Cloud." 68 Associated Press, "Archdiocese attempts to block access to internal abuse

probe,” *Wapakoneta Daily News*, 14 January 1994.

69 Richard Roeper, “Bernardin or Accuser? A Simple Test of Faith.” *Chicago Sun Times*, 15 November 1993, p. 11.

70 Fiore, “Sorting It Out.”

71 Ibid.

72 Statement of Archbishop Keeler, President, NCCB, on November 15, 1993. For Archbishop Rigali text see, CNS, Vatican City release, “Many voice support for cardinal,” *Pittsburgh Catholic*, 19 November 1993, p. 2. 73 Briggs and Sweet, “Bernardin Backed by fellow Bishops.”

74 Lehmann, “Bernardin Abuse Case Still Solid.”

75 Cardinal Bernardin filed his response to the Cook charges, some 31 pages, on November 24, 1993, the Archdiocese of Cincinnati and Corporation Sole Archbishop Pilarczyk on December 2 and Harsham on December 3, 1993. Depositions were taken from Cook and Bernardin in January 1994. Judge Spiegel ruled that the Cook Case would proceed in three stages. In stage one, the jury must decide whether the abuse alleged by Cook took place. The second stage of the trial would deal with the issues of the statute of limitations and repressed memory syndrome. In the third stage of the trial the jury would determine to what extent Cook suffered at the hands of the defendants Harsham and Bernardin.

76 Fiore, “Sorting It Out.”

77 Lehmann, “Bernardin Abuse Case Still Solid.”

78 Kathi Stearns, “The Bernardin Interview,” *Georgia Bulletin*, 18 April 1996 online at <http://www.georgiabulletin.org/local/1996/04/18/b/>.

79 The legacy of Cardinal Bernardin and his predecessor Cardinal Cody is reflected in the loss of parishes from 455 in 1975 to 382 in 1993. Elementary parochial schools fell from 429 in 1965 to 309. Catholic high schools were almost halved from 95 in 1965 to 50. The Chicago Archdiocese lost more than 200 priests from 1975 to 1993. See “Hair Shirts,” a “From the Mail” column, *Wanderer*, 9 December 1993, p. 11.

80 The term, “preponderance of evidence” is defined as the level of proof required to prevail in most civil cases. The judge or jury must be persuaded that the facts are more probably one way (the plaintiff’s way) than another (the defendant’s). See www.lectlaw.com/def2/p076.htm.

81 Michele Moul, a Philadelphia therapist, treated Cook for stress he suffered from AIDS. It was while Cook was under hypnosis that he recalled being

sexually abused first by Harsham and later by Bernardin. Exposure of Moul's lack of valid credentials was given as one reason why Cook removed Bernardin's name from the suit. From the late 1970s to 1980 Cook was under the care of therapist William Wester, Jr., a specialist in hypnotism. During this period Cook did not recall his abuse at the hands of Harsham or Bernardin.

THE HOMOSEXUAL COLLECTIVE

Chapter ¹6

Homosexuality in Religious Orders¹

Introduction

We [Christian Brothers as a religious community] are one of the few existing organizations that might provide a stable setting for working out homosexual love. ...The existing organization of brothers has not been accepting of homosexual expression in the past. There is still a problem of structuring the organization to allow for this variation. Nonetheless it should not be necessary to exclude a person because he has developed a homosexual love for someone within or without the organization. For homosexual people who might wish to associate with us, we could provide aid, or at least protection from repression. There is no immediate solution for the person of homosexual orientation. ...An organization of religious brotherhood is a natural bridge for the meeting of straight and gay worlds.²

Gabriel Moran, FSC, 1977 Christian Brothers

For Jerome commenting on Gal. 5:9, "A little leaven," says: "Cut off the decayed flesh, expel the mangy sheep from the fold, lest the whole house, the whole paste, the whole body, the whole flock, burn, perish, rot, die. Arius was but one spark in Alexandria, but as that spark was not at once put out, the whole earth was laid waste by its flame."³

Saint Thomas Aquinas *Summa Theologiae*

It is one of the truly tragic marks of our age that many Religious Orders, once the glory of the Roman Catholic Church, have become vehicles for the destruction of the Catholic priesthood and the epicenter of the Homosexual Collective within the Church.

The charge that the Homosexual Collective in the United States took root in Catholic religious institutes and congregations before the diocesan priesthood

can be verified from a number of different sources including statements from both opponents and proponents of the Homosexual Collective.

For example, former Oblate priest Richard Wagner, who went from a religious to a producer of homosexual porno films, affirmed in a 1981 study “Gay Catholic Priests,” that the homosexual movement in the Catholic Church began in religious orders not the diocesan priesthood.⁴

In 1982, in *The Homosexual Network*, Father Rueda documented the important role that male religious orders have played in embracing, sustaining, and financing the Homosexual Collective. These orders include the Jesuits, Franciscans, Dominicans, Salvatorians, Benedictines, Christian Brothers, Xaverian Brothers, Holy Cross Priests, Paulists, Capuchins, Oblates of St. Francis de Sales and Oblates of Mary Immaculate.⁵ At least 57 U.S.-based religious orders, institutes and congregations have publicly supported the pro-homosexual activities and programs of the Catholic Coalition for Gay Civil Rights and/or New Ways Ministry.⁶

Five Catholic religious orders and institutes operating in the United States are covered in depth in this chapter—the Order of Friars Minor (Franciscans), the Society of Jesus (Jesuits), the Order of Preachers (Dominicans), the Society of the Divine Savior (Salvatorians) and the Society of St. John. There is also a short report on the Legionaries of Christ.

Before examining specific religious orders, however, let us look at the special nature, structure, and rules of religious orders that distinguish them from the secular or diocesan priesthood with which most readers are likely to be more familiar.

Religious Orders and the Evangelical Counsels

Religious orders in the Roman Catholic Church are institutes of consecrated life distinguished by the perpetual observance of the Evangelical Counsels of perfect chastity, voluntary poverty and obedience to lawful authority, and the Theological Virtues of faith, hope and charity.

The oldest of the religious orders are the monastic orders which took root in the East under Saint Basil the Great (329–379 AD), father of Oriental monasticism and Saint Benedict of Nursia (480–547 AD), father of Western monasticism.⁷ Dominating the Middle Ages were the Mendicant Orders of Saint Dominic and Saint Francis which practiced the Evangelical Counsels and Theological Virtues within the framework that embraced both the

contemplative and active spiritual life. There were also the Military Orders that dated from the 12th century whose members, while observing all the essential obligations of traditional religious life had, as their main objective, the armed defense of Christ and the Holy Land. And finally, the Hospitaller Orders, whose members were vowed to perpetual chastity and the service of the sick and poor.⁸

Until modern times, the foundation underlying all religious life was that man should deny himself not *realize* or *actualize* himself.⁹ The vows taken by candidates for religious orders are not mere negations but a positive affirmation of Jesus' invitation to the first Apostles, "Come after me, and I will make you fishers of men." (Mark 1:17)

In addition to religious who bind themselves by perpetual or permanent vows, there are some religious institutes, commonly referred to as Societies of Apostolic Life, such as the Oratorians of St. Philip Neri, the Paulists and Sulpicians, that do not profess vows although they live the common life of religious.

Some orders offer a fourth vow. The Jesuits, for example, have a fourth vow of direct obedience to the pope for special missions.

Beside the common end of religious life that makes it a school of perfection, each religious order has a special charism or calling connected to a particular ministry in the Church such as the care and occupational training of orphans (Christian Brothers), education (Jesuits), preaching (Dominicans) and the contemplative life (Benedictines).

Missionary enterprises for the Propagation of the Faith have traditionally been entrusted to religious orders such as the Holy Ghost Fathers and Maryknoll Fathers. In times past, religious order priests and monks, like nuns, were always instantaneously recognizable by their unique habit or style of dress.

Religious bind themselves to live in community in accordance with the rules and constitutions ratified by their order and approved by the Holy See. They owe their obedience to their provincial or prior, who in turn is directly responsible to the superior of the order who usually resides in Rome. All recognized religious orders fall under the authority of the Sacred Congregation for Religious and Secular Institutes. Ultimately, they are responsible to the Supreme Pontiff who has the power to call a religious order into existence or suppress it completely.

Religious may hold ecclesiastical offices in the Church including bishoprics, cardinalates and even the office of Supreme Pontiff. However, there have been occasions when the head of an order has opposed the selection of religious to higher office outside the order, as the practice tends to diminish potential sources of leadership and inspiration necessary to maintaining the vigor and integrity of the order.

It has not escaped public notice that Pope John Paul II has placed religious at the head of two of the largest dioceses in the nation, Archbishop Sean O'Malley of the Order of Friars Minor Capuchins in Boston and Francis Cardinal George of the Oblates of Mary Immaculate in Chicago, in an attempt to heal the two war-weary Sees that have been plagued by clerical sexual abuse and systematic cover-ups by ecclesiastical authorities.

Today there are between 15,000 to 20,000 male religious in the United States representing more than 120 different orders, congregations and societies of apostolic life.¹⁰ This means about one-third of the priests in the United States belong to religious orders rather than the diocesan priesthood.

In large dioceses, male religious represent a significant portion of the clerical work force. For example, in the Philadelphia Archdiocese, there are 564 diocesan priests and 392 religious order priests representing 31 religious orders. The single largest order operating in the archdiocese is the Augustinian Order that staffs and operates five parishes, two high schools and Villanova College.¹¹

Although order priests do not owe their obedience directly to the bishop in whose diocese they reside and work, the Ordinary of the diocese must approve each and every religious that works in the diocese. A bishop has the canonical power to order an individual religious or in extreme cases, an entire order, out of his diocese. Before the dispute reaches this point, however, the Holy See generally steps in to mediate the dispute that may involve a case of moral turpitude in the case of an individual priest or brother, but is more likely to be a power or financial issue if the whole order is involved.

Religious order priests differ from diocesan priests in a number of significant ways.

Most order priests take permanent vows. Diocesan priests voluntarily make a promise of celibacy as required by Church law and a promise of obedience to their bishop at the time of ordination. They are, however, not bound by vows of poverty. Seculars earn a modest salary and are permitted to retain their own financial assets including inheritances, rather than turn them over to the

order, as is the case with religious.

Religious traditionally live in community while diocesan priests generally reside at their parish rectory either alone or with other priests. In recent years, however, a large number of religious and some diocesan priests have been given permission to live alone in private apartments apart from their community or parish.

As one might expect, there is often a degree of tension in a diocese between diocesan priests and religious who have different structures of authority and different goals and tasks.¹² On one hand, religious orders have always fiercely guarded their independence from the Ordinary in whose diocese they reside. On the other hand, since they necessarily have to live in a given diocese and abide by the rules and regulations laid down by the sitting bishop, many a religious want a voice in the decision making processes of the diocese.¹³

At the national level, religious orders are not formally a part of the USCCB structure although they are represented through various USCCB committees.

The Conference of Major Superiors of Men (CMSM) founded in 1956 and canonically approved in 1959 by the Sacred Congregation for Religious and Secular Institutes, is the national representative body for men in religious and apostolic communities in the United States. The regular membership of the CMSM includes 258 major superiors representing some 120 religious orders and institutes.

The CMSM maintains formal ties with the USCCB, the National Assembly of Religious Brothers, the Leadership Conference of Women Religious, and other national agencies.

Religious Orders Fall on Hard Times

Although the rot infecting Catholic religious orders in the United States and Europe was well advanced by the time Pope John XXIII opened the Second Vatican Council, the decline in quantity and quality of religious orders accelerated in the Post-Conciliar era.

As Romano Amerio has observed, all traditional religious orders have been decimated—great and small, male and female, contemplative and active.¹⁴ From 1966 to 1977, the numbers of religious fell worldwide from 208,000 to 165,000.¹⁵

Vatican II did not reform religious orders. It disemboweled them. The

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constitutions and rules of religious orders, even those that have their roots in antiquity, have been mutilated beyond recognition.

Historically, the term “reform” in the Church meant *stricter* rules, observances, discipline and austerity, not *less*. The ultimate goal of a religious was to increase in holiness not worldliness.¹⁶

The original charism of the orders’ founders has been abandoned in favor of the “spirit of novelty.”¹⁷

Stability in the form of strict community observances, once the hallmark of religious life, has given way to individual mobility on the part of religious that makes true community life impossible. Exclaustration, i.e., permission for a religious to live outside the community, has been granted by religious superiors on a hereto unprecedented scale.¹⁸

As with diocesan seminaries, religious houses of formation adopted new modes of living out the spiritual life with an emphasis on ease and lax discipline especially in morals.¹⁹ Chastity is both despised in theory and neglected in practice.²⁰ Religious life is no longer a life of poverty, penance, mortification, and obedience to lawful authority, it is a life of “becoming a person.”²¹

Nowhere is the paradigm shift in religious life more noticeable than in the acceptance of homosexuals and pederasts as candidates for religious orders.

Colonizing Religious Orders

In the United States, the homosexual engine in the Church has been fueled by religious orders rather than the diocesan clergy. Religious orders, which by nature are self-enclosed and self-regulating, have become a prime target of the Homosexual Collective. They have proven to be a virtual gold mine in terms of the vast resources they have put at the disposal of the Collective.

Although the individual religious may take a permanent vow of poverty, the local province or priory of well-known established religious orders and their corresponding international corporate entity in Rome possess vast monetary assets. The inheritance of deceased members of a religious community usually goes to the order.

Like the American bishops, the superiors of religious orders, both at home and abroad, have large slush funds that can be tapped to finance pet projects. Religious orders in the U.S. file no tax returns so it is impossible to track their funding, including monies diverted to pro-homosexual causes and

organizations.²² The financial books of religious orders are not open to diocesan or parish lay or clerical audits, and in some cases even regular members of the community have not been permitted access to their order's financial records.

Some religious orders have used their tax exemption status to launder funds to homosexual groups, especially large contributions that come from wealthy individual donors.²³ This writer also suspects, but cannot prove, that some U.S. religious orders have transferred their financial assets to their headquarters in Rome in order to escape court penalties awarded to victims of sex abuse committed by priests or brothers from their congregation.

As a rule, religious orders are directly responsible for their own finances and financial administration, and the Holy See respects their autonomy. It is a rare occurrence for Vatican inspectors to take control of the finances of a religious order, unless the threat or reality of public scandal and exposure related to gross financial irregularities forces the pope to intervene.²⁴

All religious orders have newsletters and in-house publications that can be exploited by the Homosexual Collective. Some orders like the Paulists and the Jesuits publish their own magazines and books, which can provide the Collective with a free, ready-made conduit for promoting its ideology and political agenda.

One of the earliest examples cited by Rueda was a pro-homosexual editorial that appeared in the June 25, 1977 issue of *America*, the popular Jesuit magazine. The editorial reads in part:

The use of biblical injunctions against homosexuality by Anita Bryant and her followers was hopelessly fundamentalistic. Theological scholarship ...recognizes today that the application of Scripture texts that condemn homosexuality is dubious at best. The phenomenon of homosexuality, as it is understood today, covers too wide a range of inclinations and behavior patterns to be subject to sweeping condemnations. Furthermore, the overall tone and principal argument of the 'Save Our Children' campaign [headed by Bryant] not only lacked Christian compassion towards homosexuals but also violated basic justice in perpetuating a lie. There is no scientific evidence to suggest that children are more likely to be molested by homosexuals than by heterosexuals.²⁵

Religious orders own a great deal of property and are in a position to provide

conference halls and housing for Homosexual Collective functions including “gay” lectures, retreats, and political meetings including “gay” political caucuses.

Order priests hold important chairs at Catholic universities and can play an invaluable role in indoctrinating students in favor of the philosophical underpinnings of the Homosexual Collective especially in the field of biblical scholarship.

Religious Orders and Criminal Molestation

A sizable number of order priests have been involved in sexual abuse and sexual misconduct allegations in U.S. dioceses across the country, but with rare exceptions, they have managed to escape the media’s attention because the religious life of an order priest, as a rule, is more private than that of a diocesan priest who serves in a parish or works for the Chancery. Cash settlements to victims of sexual abuse or misconduct by religious orders can be handled in a more secretive manner as can the demands of blackmailers. Some religious orders have become adept at hiding their financial resources by “creative” bookkeeping or by transferring their assets to their superiors in Rome.

Many Catholic male religious orders own and operate all-boys’ private secondary and preparatory boarding schools and private day schools as well as church camps, all of which have become a popular hunting ground for clerical pederasts.

Since most religious orders operate international religious houses and priories, clerical criminal sex offenders can, and have been shipped abroad to escape criminal and/or civil prosecution with the full knowledge and assistance of their superiors in the United States and Rome.

Some religious orders by virtue of their loose-knit rules and infrastructure are more vulnerable to take over by homosexual cliques than others. The post-Vatican II fad of permitting religious to live outside the community in private quarters has provided a more fluid environment for those members who are living an active homosexual life. There is no one to monitor their comings and goings or their long line of “particular” relationships.

Some orders like the Missionaries of the Precious Blood have refused to implement AIDS testing for candidates to the religious.²⁶ In after-the-fact cases, morally wayward order priests and brothers who have contracted AIDS

through homosexual activity, have been hidden away in hospitals and medical facilities operated by the religious order.

The U.S. Conference of Catholic Bishops has opposed mandatory AIDS testing for seminarians to the diocesan priesthood and the religious life.²⁷ Ironically, one of the great blessings of religious life, that of the intimate bonding of brother with brother in Christ, has been turned into a cover for vice and criminal activities.

There is no question that religious life by its very nature promotes greater personal ties and loyalties amongst its members than the diocesan priesthood. When a member of a religious order has “fallen,” no matter how grave the crime, the instinct of the members of the order is first and foremost to protect the offender, their “brother,” from the consequences of his actions up to, and including, participation in a cover-up.

The unwillingness of most religious to offer fraternal correction to fellow brothers whom they know to be living debauched lives, homosexual or otherwise, or to bring their concerns and complaints to the attention of their superiors, gives an advantage to those who wish to subvert the order for their own ends.

Even in cases where a religious has sexually molested a minor or a physically or mentally handicapped person, superiors of orders (not unlike bishops) are inclined to take matters into their own hands rather than report the crime to local police enforcement officials. Often, it is the lone whistleblower, not the offending cleric, who becomes the object of scorn and isolation in a religious community infected with pederasts and homosexuals.

For many religious orders, the term “infiltration” in regard to the Homosexual Collective does not apply since these orders have an open door policy welcoming “gay” candidates. Although an order may require a homosexual candidate to be chaste for a short period of time before ordination (a provision which generally cannot be enforced), there is no question that the order is willing to accept homosexual candidates.

In a March/May 1978 article in *Studies in the Spirituality of Jesuits*, William Barry, SJ, argued that “self-accepting, non-destructive homosexuals” who believe that they have a calling to the Society of Jesus should be admitted to the novitiate. “I see no *a priori* reason to doubt the authenticity of the call,” he wrote.²⁸

Barry dismissed the dangers of placing a man with same-sex attractions in an all-male environment that demands celibacy. He said that seminaries are no

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longer the “cloistered hothouses” of the past.²⁹ However, he did voice concern that a homosexual novice’s feelings might be hurt by “offhand and cruel remarks about homosexuals.”³⁰ Barry appeared to be oblivious to the reality of homosexual solicitation or acting out of homosexual behavior at a seminary, or the fact that a certain percentage of homosexuals will act out their perverted sexual fantasies with minor boys.

“Whether a person is homosexual or heterosexual in orientation is not a matter for public knowledge,” Barry said.³¹ He concluded that Jesuits in the past, whether homosexual or heterosexual, have been able to live “with relative wholeheartedness a life of consecrated virginity in service to the Lord and his kingdom.”³²

Rueda has a more traditional and realistic take on the admission of homosexuals to the religious life.

He notes that “a religious house with several homosexuals obviously constitutes a veritable powder keg, not only because of the danger of liaisons between the homosexuals, but because of their potential to molest and/or seduce heterosexual members of the community to whom they feel attracted.”³³

Once homosexuals are received or actively recruited into an order and take their final vows, the tendency of their non-homosexual brothers is to bury their heads in the sand and hope for the best. It isn’t until the homosexual young Turks take over the order and cast these poor souls out onto the street—without money or a roof over their head or health insurance—that reality begins to sink in. By then it’s too late for them and too late for their order.

CMSM Sex Abuse Policy Draws Fire

On August 7–10, 2002, the Conference of Major Superiors of Men (CMSM) met at the Adam’s Mark Hotel in Philadelphia for their annual meeting that included a seven-hour closed session on how religious orders were handling sexual molestation and sexual misconduct in their ranks. The meeting followed the well-publicized June 2002 Dallas meeting of the American bishops on clerical sex abuse.

A major point of contention among the 250 provincials and superiors representing religious orders across the nation was the controversial— “one-strike-and you’re out” (past, present or future) policy proposed by the USCCB Ad Hoc Committee on Sexual Abuse at the June meeting.³⁴

Following the marathon session on sex abuse, CMSM President Franciscan

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Father Canice Connors reported to the anxiously awaiting press that the policies proposed by the Ad Hoc Committee for dealing with diocesan priests convicted of child molestation needed to be modified to meet the needs of religious orders. There were valid objections that the policies proposed for adoption by the bishops were in conflict with the Code of Canon Law that regulates both seculars and religious. He also stated that the special nature of religious life requires a different approach in the handling and final disposition of religious convicted of criminal pederasty.³⁵ His comments drew a hostile reaction from many abuse victims' groups.

Father Canice Connors, a controversial figure in his own right, said that religious orders believe that they have the obligation to care for their fallen (criminal) brothers convicted of child molestation, and held out the possibility that some could be reassigned to positions within the order not connected to public ministry, such as, archivists or assistants in infirmaries or retired priests' homes.

The CMSM membership did support the concept of independent review boards to advise religious superiors on questions and policies related to the sexual abuse of minors by order priests and brothers, as well as support for research on effective treatment programs for clerical sex offenders involved with minors. There was also much support for programs of expanded "dialogue" and "healing and reconciliation" between offenders and their victims and families.

Obviously, one could make the case that since religious are called to the highest state of moral and spiritual perfection, the superiors of religious orders should be the *first* not the *last* to dismiss brothers who violate their sacred vows and commit a crime of seduction and molestation against a child. Connors did not.

In fairness, it should be pointed out that the views expressed by Connors as a representative of the CMSM are not held by all religious. Some prefer a more hardball approach to dealing with clerical sex offenders, especially those who prey on minors.

Rev. Joseph McLaughlin, a religious studies professor at St. Michael's College in Colchester, Vt. operated by the Society of St. Edmund, offered the following personal observations of the Church's handling of sex abuse by diocesan priests and religious:

I think the Church has a responsibility not only to him (the offending priest), but to the people. Something should be done to prevent that behavior from happening again, if you can. The proposed review boards, which would be composed of mostly lay-people, is a positive step in holding Church officials more accountable. Having parents participating in discussions would bring a drastically different perspective to the table than just clergy. ...I think there's a value in having priests being answerable to the people they serve. Since priests were ordained to serve, let's have them somewhat answerable to the people they serve. ...The Church doesn't have a good history with criminal charges. I'm doubtful that all dioceses are going to set up, effectively, criminal proceedings. ...I just don't know that we have the training and personnel to do that. I think it would be better to turn it over to the state. I'm not sure the Church is going to fulfill the expectations for the abused or the accused. I have more confidence in the state's system.³⁶

The following cases of sexual abuse and sexual misconduct by members of religious orders confirm Father McLaughlin's observation that the Church does not have a good track record in dealing with clerical criminals and that, overall, both the abused and the accused would be better represented under the state's system of secular justice than that of the Church.

The Order of Friars Minor

THE SCANDAL AT ST. ANTHONY'S SEMINARY³⁷

St. Anthony's Seminary is located in Mission Canyon, Santa Barbara, Calif. It was established in 1898 as a minor seminary by the Province of Santa Barbara of the Order of Friars Minor operating in the Archdiocese of Los Angeles. The still breathtaking architectural structure sits on 12 acres behind Mission Santa Barbara, which was founded by the Spanish Franciscans in 1786, and is rightly called the Queen of the Missions.

St. Anthony's Seminary served as a boarding school for male high school students aspiring to be Franciscan priests or brothers. Between five to ten percent of its graduates went on to become Franciscan priests or professed brothers.³⁸

In 1987, the seminary closed its doors due to alleged financial problems. The real reason behind the closing, however, was an irreparable state of moral turpitude wrought by rampant pederasty.³⁹

On November 22, 1993, the Independent Board of Inquiry Regarding St.

Anthony's Seminary submitted a confidential "Final Report" on sexual abuse at St. Anthony's to Fr. Joseph P. Chinnici, OFM, the Provincial Minister of the order. A modified copy of the Report was released to the public on November 29, 1993.⁴⁰

It is significant that the impetus for the creation of the Board of Inquiry charged with investigating alleged criminal activity at St. Anthony's involving the sexual abuse of seminary students came from the St. Anthony's Seminary Greater Community, a parish-type group of dedicated Franciscan laymen, and not officials of the Franciscan Order who had fore-knowledge of the abuse.

The first accusation against friars at the seminary was made by Paul Smith, a former student at St. Anthony's who claimed he was repeatedly molested by Rev. Philip Wolfe, a Franciscan friar and teacher at the seminary. The sexual abuse took place from 1981 to 1984 and included incidents of molestation in Smith's home when Father Wolfe was an overnight guest.⁴¹

The Smith sexual abuse incident was followed by the arrest of Father Robert Van Handel, founder of the Santa Barbara Boys' Choir, which has always enjoyed a close relationship with the Franciscan Order. Father Van Handel, the subject of a three-week investigation by the Santa Barbara police, was arrested on March 22, 1989 and held at the Santa Barbara jail on \$250,000 bail on charges of lewd and lascivious acts involving children.

Lay members of St. Anthony's Greater Community were so outraged by the two incidents that they pressured the Franciscan Order and Santa Barbara Boys' Choir to send out a joint letter to former members of the choir and seminary to establish whether or not other boys had been sexually abused by the friars. In the fall of 1992, the Franciscan lay group held an open community forum at which time two additional families reported that their sons had also been sexually abused by Father Van Handel.

At this point, the Greater Community moved for the establishment of an independent investigative Board of Inquiry to examine the nature and extent of sex abuse among the Franciscan friars at St. Anthony's Seminary including those friars who had connections to the Santa Barbara Boys' Choir.

St. Anthony's Board of Inquiry

The original interim six-member Board chosen to investigate the St. Anthony's Seminary sex abuse scandal included an attorney as chairman,

three psychotherapists with experience dealing with child molestation, a Franciscan friar who worked at St. Michael's Center operated by the Servants of the Paraclete for problem clergy, and one down-to-earth victim advocate by the name of Ray Higgins, whose son had been molested by two Franciscan friars at St. Anthony's.⁴²

The Board convened on June 14, 1993 and was briefed by Father Chinnici. Its general mandate was to assess the nature and extent of sexual abuse at St. Anthony's Seminary from 1964, the year marking the tenure of a third alleged offending friar until 1987 when the seminary closed.

The Board agreed to keep the names of all victims and perpetrators of the crimes confidential and not to report the numbers of victims and abusers until the Report was made public.

The members of the Board were on a fact-finding mission. Their primary task was to identify victims of sex abuse at the seminary and to identify their alleged perpetrators. Their approach to both groups was to be "pastoral" and "therapeutic" not "confrontational" or "punitive." The Board was solely responsible to and reported directly to Fr. Chinnici, the Franciscan Provincial.

The Board used a series of mailings including an initial letter sent to 950 former students who had attended St. Anthony's between 1964 and 1987. Detailed follow-ups in the form of questionnaires, personal interviews, phone calls and written correspondence were conducted with those who claimed that they were sexually abused by the friars during this time period. Officials representing the Franciscan Province of Santa Barbara agreed to pay for therapy for victims and their immediate family.⁴³ The Board drew up a list of certified therapists available in the Santa Barbara area and prepared a bibliography of recommended books and materials on sexual abuse victims and sexual abusers.

The Board acknowledged that the liberalization of seminary standards following the Second Vatican Council had contributed to the rise of sexual abuse at St. Anthony's.⁴⁴

The Board noted that after Vatican II, seminary officials terminated the office of Prefect of Discipline in favor of class moderators. There was also an increase in the degree of familiarity between faculty and staff and the seminarians that, before the Council, would have been viewed with suspicion, even condemned.

The Board stated that perpetrators of the abuse violated canon law as well as the rules and constitutions of the Franciscan Order or what was left of them. Never mind, that first and foremost, they broke God's law, violated their sacred vows, destroyed another person's life and ruined a possible vocation. Despite the goodwill of the Board members and the promise of complete independence in their investigation, it soon became clear that they were working under severe limitations especially with regard to their nonlegal advisory status.

The Board was not authorized to identify any offender not previously known to the public. This was the prerogative of Fr. Chinnici. It was his responsibility to identify suspected abusers among the friars and he alone was empowered to take appropriate actions that were "in line with canon law, Province policies, precepts of confidentiality and respect for personal privacy and the therapeutic progress of any given offender."⁴⁵

The agreed upon procedure for any friar not previously identified by the order as being a pederast was that the Board give his name to the Provincial. The Provincial in turn would send the suspected abuser to a West Coast center for evaluation and treatment. The accused would then return to the community of friars to be reassigned to other duties not involving minors and strictly monitored.⁴⁶ The procedures did not include turning the friar suspected of the sexual molestation over to the police for trial and possible jail time.

Unlike a grand jury, the Board had no right to subpoena either the victims or their alleged abusers. The Board was also under no mandate to disclose their findings to police officials. This choice—to report or not report—was deemed to be the sole prerogative of the victims. Nor was it the Board's responsibility to encourage or discourage civil suits against the abusers or the Franciscan Order.

The Board served only in an advisory capacity to Fr. Chinnici, who made the final determination on the fate of the friars suspected of sexual abuse.

One of the recommendations made by the Board in its Report under the title "Prevention of Future Abuse," was that candidates applying to the order undergo psychological testing "to assess for deviant attraction (but not for sexual orientation), values, behavioral risk and dysfunction."⁴⁷ The deviancy evaluation was to be accomplished by the administration of specific screening tests including a polygraph test, fingerprinting and the use of the

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penile plethysmograph test that involves subjecting the candidate to pornographic visual stimuli and measuring his penile erotic response.⁴⁸ That the Board recommended that young men applying to the order should be subjected to the moral degradation of the “peter-meter” speaks volumes of the mind-set of the Board. Further, the fact that “sexual orientation,” i.e., same-sex attraction, is not included in the definition of “deviant attraction” indicates that the Board did not view homosexuality as a disqualifying factor for candidates to the novitiate.

The Board stated that the Santa Barbara Province set out clear behavioral guidelines for friars to follow. It warned, however, “These should not be set forth nor be seen as rigid repressive controls, but rather as indicators and guideposts for behavior that witness to a truly Gospel life...”⁴⁹

A Profile of the Offenders

In its Report, the Board stated that there were 11 offending friars (12 if a friar in the process of grooming a potential victim was included) out of a total of 44 Franciscans who staffed St. Anthony’s Seminary between 1967 and 1987. During this time interval, there were nine years with one known abuser among the friars, nine years with two abusers, four years with three abusers on the faculty and one year with a record *five* abusers on the teaching staff.⁵⁰

As of November 1993, there were 34 boys who were reported to have been abused by faculty members at the seminary. One friar molested 7 boys, another had 18 victims and the remainder of offenders had one or two victims each.

Of the 12 known offenders including the groomer—one was deceased; one was convicted of abusing a minor and left the order after serving jail time; one left the order before professing his final vows; and the remainder were in various states of psychiatric evaluation, treatment, after-care, or living in supervised arrangements or had been dismissed by the order.⁵¹

The Board placed great emphasis on the fact that no friar who had been “rehabilitated” and reassigned by the Franciscan Order was currently living in Santa Barbara County, as if local Catholics were to derive some comfort from the fact that, if the offender struck again, at least his next victim would not be from their own parish or school.⁵² In line with Provincial policy, information on criminal friars was to be given out by the order only on a “need to know” basis.⁵³ Reassignment of guilty priests was opened.⁵⁴

The Board noted that all the criminal friars were well-educated having gone through six to nine years of formation education and training, and all possessed excellent pastoral skills along with high levels of self-esteem.⁵⁵ No shrinking violets here.

Significantly, while the victims were pouring their guts out to the Board, none of the abusers expressed any sense of remorse for their actions. As a matter of fact, there was not a single friar who chose to speak to the Board.⁵⁶ Nevertheless, the Board appeared to overflow with sympathy for the plight of the offender and the need to be sensitive to his feelings and his need for forgiveness, brotherly love, compassion and dignity.⁵⁷

The Board characterized the abusers as being “clever and manipulative” and operating in secret.⁵⁸ All had mastered the grooming techniques designed to secure the trust of the victim’s family as well as that of the victim. All modes of seduction and persuasion were used to get the victim’s “cooperation” including threats of violence. Some friars gave money to families of victims who were poor.

The acts perpetrated against their victim or victims ranged from the fondling of genitals, masturbation of the victim and mutual acts of masturbation to fellatio and sodomy. One friar photographed students in the nude. Another punished his victim with beatings or threat of beatings. Some victims were supplied with alcohol and/or cigarettes. One staff member was reported to have offered a boy amyl nitrate, which is used to relax the sphincter muscle to facilitate sodomy.

Molestation occurred in a variety of different locations—faculty offices, private quarters of the friars, in dorms after lights were out, the infirmary, on camping trips, and even in the homes of the victims.

Clerical Perverts Lack Sexual Integration

The author of the closing segment of the Report titled, “Theological and Spiritual Considerations —Incarnational Theology,” is not identified, although the references cited in the text suggest it may have been Provincial Chinnici or one of his subordinates.

The root cause of the clerical sexual perversion, the Report suggests is the lack of “sexual integration.”⁵⁹ “Many religious and priests, Franciscan friars included, received (sexual) formation that included negative and even repressive attitudes toward sexuality,” the Report noted. It claimed that

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clerical pederasts have a difficult time dealing with their “sexual needs and issues of intimacy.”⁶⁰

“Often, these individuals deal with their alienation by compulsive absorption in only seemingly healthy involvements such as excessive work, and in patently unhealthy actions such as sexual abuse,” the Report continued.⁶¹

In other sections of the Report, the Board referred to pederasty as “dysfunctional behavior.”⁶²

It appears that the members of the Board of Inquiry had difficulty defining pederasty, especially the traumatic homosexual attack on a young male during early adolescence, as a criminal and prosecutable act—a heinous crime that attacks the body and soul of the victim and wreaks havoc in the lives of those who love him.

A Profile of the Victims

The ages of the victims of the Franciscan friars ranged between seven and sixteen at the time the abuse was initiated. The younger victims were members of Father Van Handel’s Boys’ Choir, while the teenage victims were enrolled at St. Anthony’s Seminary.

All of the victims were virgins at the time they were abused by the friars, including those who later recalled that they had experienced same-sex urgings before they were molested.

As a whole, they were happy, young boys from good Catholic families when they joined the Santa Barbara Boys’ Choir or arrived at St. Anthony’s.

Unlike the perpetrators, the victims all experienced a crisis of conscience when the initial abuse occurred and for years after.⁶³ They also experienced feelings of shock, repulsion, confusion, guilt, followed by a sense of betrayal, anger, depression, loss of trust, resentment of authority and genuine fear. Consciously or unconsciously, the victims emotionally resented their parents for putting them in an unsafe environment even though at the intellectual level they knew their parents didn’t know they were being subject to sexual abuse.

For many victims of sexual abuse, true closure comes when the perpetrator is put behind bars for his crime, but the Franciscan Order did not share this objective. Franciscan officials made every attempt to protect their friars and keep them from being brought to trial and incarcerated for their crime.

As of November 1993, 20 of the more than 34 victims had filed suit against

their abuser(s) and the Franciscan Order. Most of the civil suits have been dismissed because of the statute of limitations under California State law. The Franciscans did agree to cover therapy costs for victims and their immediate family members. The payments from the Franciscan Order to victims of the friars at St. Anthony ranged from a low of \$90,000 to a high of \$1.7 million. In exchange for the cash payments, the Franciscans extracted a signed pledge of confidentiality.

After the Board submitted its Report on November 1993, other suits followed.

On April 22, 1997, Brendon P. Sheehey, a victim of Father Van Handel, dismissed his suit against Van Handel and the Franciscan Order in exchange for a secretly negotiated out-of-court settlement.

Father Van Handel, the choir director of the Santa Barbara Boys' Choir started to molest the eight-year-old boy shortly after he had joined the choir in 1985. The abuse continued until 1991. Sheehey originally asked for a settlement of \$320,000, but settled for only \$120,000 from Aetna, the insurance agency carried by the Franciscans.⁶⁴

On January 1, 2003, victims of clerical sex abuse like those that occurred at St. Anthony's were given a reprieve when the statute of limitation in California was extended indefinitely for 2003 only. After 2003, the statute of limitations was extended to age 26. Among those who took advantage of the 2003 law was 32-year-old Robert Accrete, who was molested by Van Handel when he went on a choir tour to England. Accrete filed his suit in Santa Barbara Superior Court. Van Handel, who completed a prison term in 2002 and has since left the Franciscan Order, will be open to new charges as will the Franciscans.⁶⁵

On The Trail of Father Krumm

Father Gus Krumm, a priest of the Province of Santa Barbara, was one of the 11 Franciscans known to prey on teenage boys at St. Anthony's Seminary during the 1970s and early 1980s.

After the seminary closed in 1987, the Franciscan Provincial moved Krumm out of the Los Angeles Archdiocese to the Diocese of Orange headed by Bishop Norman McFarland. Over the next ten years, Father Krumm served at a number of parishes including Ascension Parish in Huntington Beach.

In 1995, officials of the Diocese of Orange were informed by letter that Krumm had been accused of sex abuse when he served as a moderator at St.

Anthony's Seminary. The following year they were told by officials of the Province of St. Barbara that a monetary settlement had been reached with Krumm's accuser, Ignacio Aceves of Oakland, Calif.⁶⁶

Mr. Aceves recalled that Father Krumm had his own room across from the boys' dorm. "He was supposed to keep an eye on us, take care of us, like parents, while we were away from home," said Aceves who lost his father at the age of four. "Instead, the friar preyed on us," he said.⁶⁷

After the Aceves revelation and subsequent out-of-court settlements, the Franciscans permitted Krumm to remain at his parish. Order officials later claimed that the charges against Krumm were "unsubstantiated," yet, they had been willing to pay out money to his accusers.

In 1998, the Provincial of the Franciscan Order removed Father Krumm from the Diocese of Orange now under the new leadership of "gay friendly" Bishop Tod Brown, and sent the wayward friar to the Archdiocese of Portland, Ore. under yet another "gay friendly" prelate, Archbishop John Vlazny, one of Joseph Cardinal Bernardin's appointees.

In the spring of 2002, Father Krumm, now pastor of Ascension Parish in Portland, was advised that another of his alleged victims had filed a complaint against him. The complainant had hired attorney David Nye of Santa Barbara in anticipation of future legal action against Krumm and the Franciscan Order.

On May 19, 2002, at the end of Mass at Ascension Parish, Krumm, affectionately known as "Father Gus" to his parishioners, read a statement from the pulpit in reaction to an article that appeared in the *Orange Register* citing his earlier pederastic record at St. Anthony's Seminary.

Father Gus told his parishioners that the charges made against him in 1995 were investigated by the order, and his Franciscan superiors had completely exonerated him. He did not mention that a settlement had been paid out to his accuser. He also read a letter of support from Rev. Finnian McGinn, the Provincial of Santa Barbara.

As the parish staff moved forward to stand in support of their beleaguered pastor, the parishioners gave the priest a two-minute cheering ovation.⁶⁸ The following evening at Ascension Parish, the Social Action Committee held an open forum to discuss the problem of clerical sexual abuse and to encourage further support for Fr. Gus.

One week later, Krumm was suddenly pulled out of Ascension Parish by his Franciscan superiors at Santa Barbara. Parishioners were informed that Fr. Gus had admitted to committing “indiscretions” with teenage boys at St. Anthony’s and that his case had been turned over to the Independent Response Team (IRT) of the Franciscan Province of Santa Barbara.

Provincial Minister McGinn told the media that, on the basis of the second complaint against Father Krumm, the IRT had decided to send the friar to a treatment facility for psychological testing and assessment.

In May 2003, following his stay at an (unnamed) residential clinic, Krumm’s priestly faculties were removed by his superiors and he was relocated to the Franciscan Friary of St. Francis of Assisi in the Diocese of Sacramento situated near a parochial grade school.

The Ordinary of the diocese, Bishop William K. Weigand, was not informed of the reassignment. Brother John Kiesler, spokesman for the Province of Santa Barbara, said the order was under no obligation to tell diocesan officials that they had placed a predatory pederast in their midst.⁶⁹

Six weeks after the arrival of Krumm in the Diocese of Sacramento, the media exposed his whereabouts at the friary and his criminal record at St. Anthony’s Seminary.

A group called the Survivors Alliance and Franciscan Exchange Network (SafeNet) headed by Paul Fericano, who was molested by a friar at St. Anthony’s in 1965, *defended* the placement of Krumm at the Franciscan friary. In a press release, Fericano stated that Krumm was no longer allowed to practice his ministry and that he was being “strictly monitored internally and externally by both his superiors and a private probation officer.”⁷⁰

Fericano said that Krumm had no contact with children from the parish school next door to the friary.

Fericano, doubtlessly unaware that Fr. Gus had publicly denied his criminal record before the parishioners of Ascension Parish on May 19, 2003, stated that the friar had “last year voluntarily admitted sexual misconduct with minors twenty years ago.”⁷¹ Fericano’s defense notwithstanding, Krumm’s superiors whisked the friar away to a new, undisclosed location.

When Ray Higgins, a member of the original Board of Inquiry into the St. Anthony’s Seminary scandal heard that the Franciscans had reassigned Fr. Krumm knowing his past record, he was quoted as saying, “It shows they

have no regard for the protection of children, despite what they say.”⁷²
Higgins certainly got that right.

Lessons from the St. Anthony’s Scandal

Like all the case studies related in this chapter, it is difficult to fathom the depth of this tragedy in terms of loss of vocations to the priesthood, the loss of faith, and the pain and suffering experienced by the victims and their families that resulted from the St. Anthony’s Seminary debacle.

It is important to note, that in its Report, the Board of Inquiry indicated that by the mid-1980s, there were many signs of sex-related irregularities at the seminary that should have alerted Franciscan officials that something was morally amiss at St. Anthony’s.

We know for certain that the Provincial Minister knew of the existence of at least four sexual predators on staff before the scandal broke in 1989 and that he never turned the names of these criminal friars over to the police for trial.⁷³

The Board indicated that on several occasions, two young boys, not connected with the seminary, were seen at a friar’s table for dinner at night and breakfast the following morning.⁷⁴ The Board also noted that boys were brought into the private quarters of certain friars against all established rules and regulations of the Province. The Board learned that in the seminary’s last days, faculty members routinely gave students full body massages. There were also reports that upperclassmen were sexually abusing younger seminarians.

In the Foreword to the Report we read, “The majority of the friars at the seminary were not perpetrators of sexual abuse, nor were most of the students victimized. Moreover, the overall education and personal growth fostered by the seminary were accomplished despite the unfortunate and tragic developments described in this report.”⁷⁵ But clearly, this was not true.

As one of the victims later confessed to his grieving mother, “The seminary was filled with it [sexual activity]...there was no protection...no peer support.”⁷⁶

Anyone who reads the Report, even in its modified format, has to conclude that the homosexual and pederastic underworld that operated at St. Anthony’s Seminary from the mid-1960s to 1987 was well protected by a clerical and secular overworld.

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Again, we quote Ray Higgins, “Where is the outrage of all of the good priests.”⁷⁷

Where indeed?

The Devil and St. Anthony’s Seminary

Curious to know what happened to St. Anthony’s after it was closed in 1987, this writer ran a computer search on the former seminary. It is currently up for sale with the current tenants being given first option to purchase the property.

As of the spring of 2004, Franciscan friars could still be seen coming and going from the beautiful St. Anthony’s chapel with its exquisite stained glass windows and Stations of the Cross. Mass is still said here for members of the local Franciscan lay community. The chapel connects the two major wings of the former seminary that once housed classrooms, dining areas, libraries, laboratory and office space, open courtyards, gardens and playing fields. The Rossi Group of Santa Barbara has played a major role in maintaining the site as a cultural and architectural landmark.

The West Wing of St. Anthony’s has been taken over by the Santa Barbara Middle School, a small private academy known nationally for its innovative biking program. It has been a tenant for 14 years and is currently conducting a campaign to raise funds to buy the West Wing.

The East Wing is home to the Waldorf School—the brainchild of Rudolf Steiner (1861–1925)—famed Austrian occultist practitioner, former Rosicrucian and leader of the Theosophical Society and founder of the Gnostic religious movement known as Anthroposophy, the precursor of the New Age Movement in the United States. Steiner’s occultist and pseudo-spiritual/scientific doctrines embrace reincarnation and other esoteric beliefs and practices. The “Christ” of Steiner is a sun god who was sent to earth to help mankind restore the balance of forces between Lucifer, the Lightbearer, and Ahriman, the Prince of Darkness.

All Waldorf Schools share a common philosophy and curriculum that are ultimately aimed at initiating each child into the “secret knowledge” which Steiner held to be the sole possession of the adept.

The Franciscans have offered to sell the East Wing of St. Anthony’s to the Waldorf School for \$4.8 million. The Devil certainly appears to *still* be having a field day at St. Anthony’s Seminary.

Exorcism, anyone?

The Society of Jesus

SEX ABUSE OF THE MENTALLY HANDICAPPED

It probably has not escaped the attention of readers who have been tracking the clerical sexual abuse problem in the Catholic Church that the issue is almost always phrased in such terms as “clerical sexual abuse of children,” or “the sexual abuse of minors.” Rarely does the press cover stories that involve clerical crimes against other vulnerable groups such as mentally or physically handicapped dependent adults.

The *Los Angeles Times* coverage of the Jesuit Scandal at Los Gatos was the exception to the rule.

On March 24, 2002, *LA Times* reporter Glenn F. Bunting filed a story titled “Cloak of Silence Covered Abuse at Jesuit Retreat,” based on a littlepublicized sexual abuse case involving two mentally handicapped men known as “John Doe” and “James Doe” who were employed as dishwashers at the Sacred Heart Jesuit Center in Los Gatos, Calif.⁷⁸

The Jesuit complex is an upscale, multi-purpose building nestled in the foothills above Santa Clara Valley in Northern California. It is owned and operated by the California Province of the Society of Jesus and oversees Jesuits in four Western States and Hawaii. In recent years, the Sacred Heart Center has served as a retirement village and medical facility for retired and ailing members of the order and a sanctuary for at least a halfdozen convicted clerical pederast felons.

“John Doe,” a polio victim and foster care child, came to the Jesuit retreat house in 1969 at the age of 24.

“James Doe,” an orphan adopted by parents who later divorced, was only 19 when he came to the center. Both men were mentally handicapped and treated as “charity” cases by the Jesuits.

According to Bunting, the young men’s starting salary of \$150.00 a month gradually rose to \$1000 a month. The Jesuits extracted money for room and board from the men’s salary. Their rooms were located away from the Jesuit residence on the second floor of a storage facility.

The whistleblowers in this case turned out to be two extraordinarily ordinary, decent women.⁷⁹

One was John Doe’s financial advisor. In May 1995, she overheard rumors from the kitchen staff that Father Leonard Connor, known as “Brother

Charlie,” was sexually molesting John. She knew that the priest had taken John on trips and spent a great deal of time with him alone. After John confirmed that the rumors were true, John’s advisor reported Father Connor to Father Greg Aherne, the Jesuit superior at the Sacred Heart Center. Although Connor initially denied the charge, he later admitted to Fr. Aherne that he may have “inappropriately” touched John while giving him a “massage” to ease his back pains, a practice, he said, that went back ten years to 1985.⁸⁰ Aherne warned Connor to halt all contact with John and James, and he filed a report with Father John Privett, the Jesuit Provincial who resided at the Sacred Heart Center.⁸¹

Father Privett was the same laid back Jesuit superior who had ignored complaints of systematic homosexual harassment and solicitation by a dozen priests at the Jesuit’s Berkeley seminary campus until seminarian John Bollard filed a sexual harassment lawsuit against the California Province. That should have been a wake-up call for Privett, but it obviously wasn’t.⁸² Neither Aherne nor Privett ever reported the sexual molestation of John Doe and James Doe to law enforcement officials.

The sexual abuse against John and James continued.

Two years later, Holly Ilse, a local dress shop owner and friend of James, contacted the Sheriff’s office and reported that James told her that Connor was fondling him. This report unfortunately came to nothing, as both James and John, who had been repeatedly warned by Connor not to talk about the abuse to anyone, got scared and denied the charges in the presence of two uniformed deputies.

The case was dropped, but to their credit, deputies from the Sheriff’s office continued their investigation of Brother Charlie. By the spring of 2001, the police had obtained additional evidence against Connor, and once again returned to the Sacred Heart Center to discuss the allegations with yet another Jesuit official, Father Richard Cobb.

Fr. Cobb met with other Jesuit superiors to discuss “the problem” and it was decided that Connor should be sent to St. Bellarmine Preparatory High, an all-boys’ school in San Jose operated by the Jesuits. Connor was not the first predatory homosexual that the Jesuits had sent to Bellarmine. Father Cobb never bothered to inform school officials of the sex abuse charges against Connor. Fortunately, the sheriff’s deputies continued to keep an eye on Brother Charlie.

Based on evidence obtained after a search warrant of his room at the Sacred

Heart Center, Connor was arrested on January 17, 2002. He pleaded no contest to one count felony of committing a lewd act on a dependent adult. He was put under six months of house detention, ordered to register as a lifetime offender, and forbidden from having any contact with mentally disabled adults or minors.

Jail time served? Zero.

In the meantime, the Sheriff's office discovered that Brother Charlie was not the only sex abuser living at the Jesuit Retreat Center in Los Gatos. Actually, there were three other Jesuit priests also abusing John and James who would be later named in the suit filed on behalf of the two men.

One of those priests was Father Edward Thomas Burke.

Father Burke was a former high school teacher and the librarian at the facility. In March 2000, Burke told his superior, Fr. Cobb, that he had molested James. Again, Cobb did not report the offending priest to the authorities. Instead, in April 2000, Cobb took Burke to hide out at the Jesuit University of Santa Clara.

Father Burke was arrested in May 2002 and pleaded guilty for committing a lewd act (sodomy) on a dependent adult, a felony sex crime. He was held on \$50,000 bail. In June 2002, he was sentenced to two years at San Quentin Prison that has a special unit to care for elderly inmates. He was also required to register as a lifetime sex offender.

Santa Clara County Superior Court Judge Kevin J. Murphy said that the priest deserved to be punished for "inflicting severe emotional injury" on his victim.⁸³ "This is not simply abuse by a caregiver. This was abuse by a friend ...a parent figure and a spiritual counselor," said Murphy.⁸⁴

At his trial and sentencing, the 80-year-old priest showed no emotion. However, Dr. Douglas M. Harper, a psychiatrist who testified for the defense said that Burke suffered from "overwhelming spiritual guilt" and "suicidal inclinations," and was "remorseful."⁸⁵ Harper said he opposed any incarceration of the elderly priest since he posed no danger to the victim and there was "no possibility" he would offend again.⁸⁶

James Doe thought otherwise.

James' sister, Debra Sullivan, said she was happy that Burke would have to spend time in jail and that she could finally tell her brother that there was a "true consequence" for what Fr. Burke had done to him for so many years.⁸⁷ When James heard the news, he told his sister, "I'm glad he got nailed. ...I'll sleep in peace tonight."⁸⁸

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On June 19, 2001, attorneys representing John Doe and James Doe filed a \$10 million civil suit on their behalf against Fathers Connor and Burke, and another Franciscan, Brother Hal Ellis. The Jesuit priests were charged with subjecting the young men to repeated acts of sodomy, molestation and false imprisonment for 30 years beginning within a year of their arrival at Sacred Heart.⁸⁹

The names of Father Angel Crisostomo Mariano and Father Cliff Winger were later added to the list of defendants in the lawsuit. The suit alleged that the priests locked up and abused John and James in the men's rooms, guestrooms and the "shoeshine" room at the Sacred Heart Center.

Father Mariano, a cross-dresser, had been convicted of child molestation and had served five months in the Santa Clara County Jail in 1998 for performing oral copulation on two male minors in Campbell, Calif. while posing as a 25-year-old Hawaiian woman named "Kim."⁹⁰

Mariano's roommate of two years at the Sacred Heart Center was Rev. Thomas Smolich, who began his six-year term as Provincial in 1999. Smolich said he was not advised of the sex abuse charges against Mariano when he came to Los Gatos.

In September 2002, after one year of negotiations, the officials of the Jesuit Province settled a civil suit with attorneys for John and James for \$7.5 million, one of the largest payments ever made by a religious order that we know of. Rev. Smolich said, "We thought the settlements were in the best interest of all parties."⁹¹ The Jesuit Province paid part of the settlement and the remainder was covered by an insurance carrier.

John and James today live in assisted housing provided by another charity. They initially received \$13,000 a month from the settlement, which will be increased to \$30,000 a month over the next 30 years.

The real "kicker" in the Jesuit Sacred Heart Center scandal came in the form of a statement made by Paul E. Gaspari, the attorney for the Jesuit California Province as to why no incidence of sex abuse was ever reported by Jesuit officials to the proper authorities. According to Gaspari, the Jesuit Order had no obligation under California law to disclose the information. "We are not mandated reporters because these two individuals are not minors," he said.⁹² Not that it would have made a difference.

The record shows that Jesuit officials have routinely covered up sexual abuse incidents involving minors as evidenced by the equally horrific case of Fr. Jerold Linder, a former patient of St. Luke's Institute.

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Father Linder molested and sodomized more than a dozen young victims, girls and boys, over a 40-year period, including his own sister and three of his nieces. His Jesuit superiors eventually ended up stashing Linder at the Sacred Heart Center in Los Gatos Center.

Linder's superior, Rev. Smolich, has told the press and local townspeople that the priest's movements are "supervised but not restricted."⁹³ As this book goes to print Linder is still on the loose.⁹⁴

The criminal assault of mentally or physically handicapped persons and other dependent adults along with the sexual exploitation and criminal assault of seminarians (generally young adults) is a canonical loophole that the Holy See must close with more exact language and stiffer penalties. It is also an issue the American bishops need to hammer out, sooner rather than later.

The Order of Preachers

THE LAVENDER MAFIA IN THE DOMINICAN ORDER

On February 25, Ash Wednesday, 1998, Father Timothy Radcliffe, OP, the Master General of the Dominican Order issued a Lenten Letter titled "The Promise of Life" from his residence at the Dominican Convent of Santa Sabina in Rome.⁹⁵

Having carefully followed the pattern of homosexual colonization of the Dominican Order in the United States for more than 20 years, this writer was curious to see if Fr. Radcliffe would discuss the issue of "gay" religious in his letter to his Dominican brothers worldwide. He did, both directly and indirectly.

Radcliffe's first reference to homosexuality was an indirect one. On the subject of celibacy, he chose a quotation from American Dominican Donald Goergen: "Celibacy does not witness to anything. But celibates do. We witness to the Kingdom if we are seen to be people whose chastity liberates us for life."⁹⁶

It is strange that of all the Dominicans that Radcliffe could have quoted on celibacy, he chose Donald Goergen, a religious whose public and private life, as we shall see, has been distinguished by an open and long-term advocacy and financial support of clerical homosexuality. Why Goergen?

The answer lies in the second of Goergen's quotes cited by Radcliffe in "The Promise of Life" wherein Goergen espouses the familiar liberal litany: "If I partake of consumer society, defend capitalism, tolerate machismo, believe

that Western society is superior to others, and am sexually abstinent, I am simply witnessing to that for which we stand: capitalism, sexism, Western arrogance, and sexual abstinence. The latter is hardly deeply meaningful and understandably questioned.”⁹⁷

For many bishops and religious superiors like Radcliffe, a seminarian’s or priest’s homosexual activities and advocacy can be overlooked as long as the offending priest adheres to the gospel of Liberalism. It is not until their diocese or religious order is hit with catastrophic lawsuits related to the criminal sexual abuse of underage young boys and young men, including seminarians and religious novices, that the former give a second thought to the policy of ordaining homosexuals to the priesthood and religious life.

However, in the case of Radcliffe, it appears that the pressure of pederast lawsuits against offending Dominicans worldwide had not yet reached critical mass in 1998. Indeed, in the paragraph titled “Communities of Hope,” just preceding his statement on the acceptance of homosexual candidates into the order, the Master General stated, “Our communities must be places in which there is no accusation, ‘...the accuser of our brethren is cast forth ...’” (*Apoc. 12.10*).⁹⁸

The position of this paragraph, just before Radcliffe’s support for homosexual seminarians, brothers and priests, leads one to interpret his comment as a warning against in-house whistleblowers who reveal clerical sexual misconduct and criminal acts by their fellow Dominicans to superiors or public authorities and law enforcement officers.

Dominican Order Accepts Homosexuals

In his opening statement on “Community and Sexual Orientation,” Fr. Radcliffe began with the statement that various cultures react differently to “the admission of people of homosexual orientation to religious life,” with some holding it to be “virtually unthinkable,” while others accept it “without question.”⁹⁹

What “cultures” outside of ancient cults that practiced certain pagan rites or followed Gnostic doctrines, accepted “without question” men who unnaturally lust after other men? The Master General does not tell us.

Even if such a culture existed in modern times, why would its beliefs influence the universal head of the Dominican Order whose sole concern, one would think, would be what Christ, His Saints (including Saint Dominic) and

His Church teaches on the matter of homosexuality? And that teaching is clear from the time of the Apostles until today. For a man to lust after another man is not only sinful, it is also perverse. To act upon these unnatural desires is an abomination in the eyes of God.

In any case, Radcliffe used his Lenten message to inform his fellow Dominicans that one's sexual orientation is not important in evaluating a candidate's suitability for religious life. "It is not for us to tell God whom He may or may not call to religious life," he said. And besides, he added, the General Chapter of Caleruega, after much debate, affirmed that "the same demands of chastity apply to all brethren of whatever sexual orientation, and so no one can be excluded on this ground."¹⁰⁰

The actual text from the Acts of the General Chapter of Diffinitors of the Order of Friars Preachers meeting from July 17 to August 8, 1995 at Caleruega, Spain (the birthplace of Saint Dominic) reads, "...as a radical demand, the vow of chastity is equally binding on homosexuals and heterosexuals. Hence, no sexual orientation is *a priori* incompatible with the call to chastity and the fraternal life."¹⁰¹

The above reference to "sexual orientation" is an extremely sophisticated turn-of-words that leaves the door open for lesbianism, transvestitism, transsexualism, pederasty, pedophilia, sadomasochism and other sexual perversions. The fact that the worldwide Dominican leadership permitted such a statement to be incorporated into an official pronouncement of the order demonstrates in a concrete manner the degree to which the Dominicans are now controlled by the homosexualists and their minions.

Radcliffe concluded his segment on sexual orientation with words of compassion for his Dominican homosexual brethren. However, he warned that the emergence "of any subgroups within a community, based on sexual orientation, would be highly divisive," and it would "threaten the unity of the community," and "make it harder for the brethren to practice the chastity that he has vowed."¹⁰²

Overall, the official views on the acceptance of homosexuals to Holy Orders expressed by Master General Radcliffe and as promulgated at the 1995 Caleruega meeting, represent a radical departure from traditional Church teachings on the necessity of the scrupulous screening and vetting of candidates for the priesthood or religious life.

What happens when this traditional wisdom is tossed out the window can be
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seen in the battle for River Forest.

The Fall of “Fairyville”

In the mid-20th century, the Dominican Priory of St. Dominic and St. Thomas in River Forest, Ill. was a world leader in Thomistic Philosophy and Theology. Its growing enrollment of candidates seeking admission to the Dominican Order was such that in the early 1950s, part of the order’s theological facilities were moved to Dubuque, Iowa.

The magnificent St. Rose of Lima Priory and Seminary in Dubuque that housed the Aquinas Institute of Theology was completed in 1956. It sat just across the road from the Provincial Seminary of Mount St. Bernard operated by the Archdiocese of Dubuque. St. Rose housed more than 200 seminarians and 50 junior priests. The priory and seminary were the pride and glory of the Dominican Order.

By the late 1960s, however, the Dominican seminary had become the “Fairyville” of Iowa and the laughing stock of the Dominican Order. The problem? Rampant homosexuality combined with post-Conciliar Modernism and leftist political activism.¹⁰³

This was the evaluation of Fr. Charles Corcoran, OP, from the River Forest Priory.¹⁰⁴

Father Corcoran ostensibly came to teach at St. Rose Priory as Professor of Theology and Philosophy at Aquinas Institute at the request of the Provincial Superior, Fr. Gilbert Graham, in 1966.

In actuality, Corcoran, who held a doctorate in psychology, had been asked to come to St. Rose to see if anything could be done about the homosexual problem and related issues that threatened the existence of the seminary. Corcoran was joined by another Dominican who unfortunately was of little help as he himself was a closeted homosexual.

In 1967, the Most Rev. Father Aniceto Fernandez Alonso, the Dominican Master General in Rome made a formal Visitation to St. Rose. Fr. Fernandez met with Fr. Corcoran who advised the Master General of the problems at St. Rose and named the ringleaders. Father Fernandez gave Father Graham the order to clean house beginning with the removal of two professors from the faculty known to be closely connected to the homosexual clique at the seminary. However, when Fr. Graham tried to remove the offending professors, the entire faculty threatened to resign *en masse*. The Master General’s orders were never carried out and conditions at the seminary

continued to deteriorate.

St. Rose was not the only seminary having a problem with homosexuality. Mount St. Bernard Seminary, which served all of the dioceses of Iowa, was forced to close its doors in 1969, 15 years after it had been built, due largely to conditions of moral turpitude.

The philosophy at the time was once the vice took hold in a seminary, you simply closed the doors and sent everyone home.

There were, of course, other on-going problems at St. Rose. During the post-Vatican II era there was a general purge of orthodox Dominicans from the Aquinas Institute. Traditional-minded candidates for the priesthood were either turned away or became so disillusioned with the homosexual milieu at the seminary that they quit.

Finally, in July 1981, the entire Dominican operation at St. Rose and its Aquinas Institute in Dubuque was shut down and the Aquinas Institute was moved to St. Louis University in Missouri operated by the Jesuits. The dislodged homosexual clique from St. Rose turned their sights northeast to River Forest as Fr. Corcoran had predicted ten years prior. By 1985, the clique was powerful enough to engineer the election of one of its own, Donald Goergen, as Provincial of the Central Province of St. Albert the Great in Chicago.

The Rise of Father Donald Goergen

A native of Iowa, young Goergen began his preparation for the diocesan priesthood at Loras College in Dubuque in 1961, where he majored in Latin, Philosophy and French.

Originally built as a diocesan seminary in 1839 by Bishop Pierre-Jean Mathias Loras, the first Bishop of Dubuque, Loras College was later converted to an all-male liberal arts college. Today, it is Catholic in name only.¹⁰⁵

After graduation in 1964, Goergen entered Mount St. Bernard Seminary in Dubuque, but was turned out of the seminary in 1968, his senior year, by Bishop Joseph M. Mueller of Sioux Falls. The Ordinary discovered pictures of male nudes in Goergen's room.¹⁰⁶

Having been expelled from St. Bernard's, Goergen managed to latch onto a well-connected Dominican friar by the name of Father Benedict Ashley (former Winston Ashley) at St. Rose. In 1970, Goergen was accepted as a novice at St. Rose.

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Father Ashley, like Goergen, had also come into the Dominican Order under questionable circumstances. As a young man he was reported to have worked for the *Daily Worker* in Chicago, the official party organ of the Communist Party USA. He then experienced a “conversion” and entered the Dominican Order in August 1941. He was ordained in June 1948. Father Ashley worked himself up from a faculty member to Director of Vocations and Director of Studies at St. Rose Seminary.

One of Fr. Ashley’s students who took his course on “The History of Ancient Philosophy,” said that instead of the teachings of Plato and Aristotle, he and other students were exposed to a constant diet of discourses on Marxism and dialectical materialism.

Under Fr. Ashley’s tenure, a number of orthodox faculty members were removed from their job including Fr. Alfred Wilder who was found to be “incompetent,” but nevertheless was immediately snatched up by Dominican officials to teach in Rome, and Fr. John F. McDonnell, who, after his dismissal, also went to Rome to teach. When the Dominicans closed shop in Dubuque, Fr. Ashley went to St. Louis.

Thanks to Ashley’s backing, Goergen experienced a rapid rise in the order. He made his first profession on December 19, 1971. One year later he received his Ph.D. in Systematic Theology from the Dominican Aquinas Institute of Theology. His doctoral dissertation was on the concept of person in the thought of Teilhard de Chardin.¹⁰⁷

Amazingly, while he was *still* a student, Goergen was made Director of Studies for MA and Ph.D. programs at the specific request of Fr. Ashley who had chosen Fr. Goergen as his heir apparent. This made Fr. Donald Goergen the first Dominican in the history of the order ever to be made Director of Studies while still a student. Even St. Thomas Aquinas did not qualify for the honor.

In 1974, one year *before* his ordination at St. Raphael’s Cathedral in Dubuque, Goergen published *The Sexual Celibate*, an apologia for homosexuality that was based on notes from his lectures to seminary students at St. Rose and the Aquinas Institute.¹⁰⁸

The Sexual Celibate promotes the homosexual “continuum” theories of the Alfred Kinsey, decries “homophobia,” advances the cause of homosexual “unions,” defends masturbation for all including celibate priests, and claims

that “homosexuality can exist in healthy, Christian and graced forms. Goergen gives his final *coup de grace* in the form of an attack on the Perpetual Virginity of Our Lady.”¹⁰⁹

Goergen’s attack on traditional Catholic morality notwithstanding, he was ordained a priest of the Dominican Order on schedule in 1975. After ordination, he became Regent of Studies for the Province of St. Albert the Great and was appointed to the Dominican Provincial Council. From 1984 to 1985, he served as co-director of the Parable Conference for Dominican Life and Mission based at the Priory of St. Dominic and St. Thomas in River Forest. The Parable Conference is a lay-religious national collaborative effort designed to promote the work of the order “in ways that are authentic, truthful, and transforming of the human community in furtherance of God’s mission in the world.”¹¹⁰

In June 1987, Goergen gave a series of lectures on “Christology” in which he stated that Jesus of Nazareth is not the “Christ of Faith” and that Jesus is God because we are all Gods, quoting *John 10:34* as his authority.¹¹¹

In terms of personal behavior, Fr. Charles Corcoran, is on record as stating that he (Corcoran) caught Goergen in an act of sodomy with another Dominican at St. Rose in Dubuque.¹¹²

During this same time period, Fr. Goergen was busy promoting homosexuality in religious orders. He played a key leadership role in the creation of the Homosexual Collective within the Dominican Order and AmChurch.

In *The Homosexual Network*, Father Rueda notes that during the 1980s there were 28 Dominicans whose names appeared on the membership list of the Catholic Coalition for Gay Civil Rights—Donald Goergen’s name was on that list.¹¹³

Rueda also gave Goergen three dishonorable mentions for his promotion of “homosexual rights.”¹¹⁴

Rueda identified Goergen as an early financial supporter of Communication Ministry, Inc., an underground “ministry” for lesbian nuns and gay clergy and religious, and publishers of a newsletter for homosexual clergy and religious titled *Communication*.¹¹⁵

In the February 1980 issue of the newsletter, which serves as “a dialogue on the relationship between personal sexuality and ministry for the purpose of

building community among gay clergy and religious,” a Catholic brother from the East Coast wrote:

In the years before I came out, masturbation was my only sexual outlet. After reading Don Goergen’s book (Sexual Celibate) and examining my own masturbatory behavior, I came to see it as a substitute for my need to be touched affectionately. ...When I finally accepted my gayness and began to be sexually involved with others, I have noticed a sharp decrease in masturbatory behavior. ...So I would have to vote for the side of the argument that that would say that masturbation can be a positive contribution to one’s psycho-sexual health providing it is a way of remaining sensual/sensuous, and of keeping in touch with the beauty of the human body.¹¹⁶

The Battle for River Forest Goergen’s Hit List

Following his election in 1985 as the Prior Provincial for the Central Province of St. Albert the Great in Chicago, Fr. Donald Goergen and his associates at the St. Pius V Priory, plotted the takeover of the Priory of St. Dominic and St. Thomas in River Forest.

At the top of Goergen’s hit list were traditional Dominicans Fr. John O’Connor, Fr. Charles Fiore, Fr. Gerald Mannes Landmesser and Brother Robert Montgomery.

Goergen’s first order of business was to kick out the orthodox Dominican priests at Fenwick High School in Chicago where Dominicans had taught since 1929. Fr. Landmesser and other older Dominicans were replaced with a batch of Goergen’s effeminate Young Turks. The principal of Fenwick, Fr. William Bernacki, later replaced Fr. Lex Goedert as Prior of River Forest.

Father Fiore, who had warred against the Homosexual Collective in the Church since he entered the Dominican Order, thought the battle against Father Goergen to be a hopeless case. He sought and was granted exclaustation, and later joined the Priestly Fraternity of St. Peter. He died on February 18, 2003.¹¹⁷

After months of intimidation and harassment, Fr. Landmesser also asked to be released from the order.

In the end, only Father John O’Connor proved ready, willing and able to stand his ground for God and the Dominican Order against Goergen and Company. The battle raged on for more than four years.

Father John O'Connor—A Life of Faith, Devotion and Courage

John O'Connor was born and raised in Chicago. He entered the Dominican Order in 1949. After completing a one-year novitiate in Winona, Minn., he went to the River Forest House of Studies for three years and later to St. Rose Priory in Dubuque. He was ordained in Oakland, Calif. in 1955.

Immediately afterwards, Fr. O'Connor began his long career as a Dominican preacher, first as a parish priest, then as a college professor of theology and philosophy. From 1969 to 1989 he was part of the Dominican Mission Band and preached throughout the United States, England and Canada. The Blessed Virgin Mary and the Rosary were prominent themes in his mission work. In the late 1980s, he found himself once again at home at the magnificent St. Dominic and St. Thomas Priory in River Forest in the Central Province of Chicago. His Provincial Superior was none other than Father Donald Goergen.

As a faithful son of St. Dominic, Father O'Connor never had any difficulties with his superiors until Goergen arrived on the scene. Father Goergen wanted O'Connor out.

In a conversation with Fr. O'Connor in April 1986, Fr. Lex Goedert, the Prior at River Forest let it slip that Goergen was going to suspend O'Connor on some pretext or another. By this time, O'Connor, due in part to his long association with Fr. Corcoran, had become a nationally recognized opponent of the Homosexual Collective in AmChurch and in his own Dominican Order.

The fireworks began in March 1987 when Fr. Charles Fanelli, the pastor of St. John Baptist Vianney Church in Northlake, Ill. asked Fr. O'Connor to give a weeklong mission at his church.

A woman who attended all of O'Connor's talks said that his powerful preaching at the mission had parishioners lining up the isles for confession and that the crowds grew larger every night. Fr. Fanelli considered the event to be a great success.¹¹⁸

Not everyone, however, was favorably impressed with Fr. O'Connor's preaching.

At the next parish council meeting in April at St. Vianney, the members were informed that complaints against Fr. O'Connor's preaching had been lodged with Cardinal Bernardin, Archbishop of Chicago. When O'Connor attempted

to get copies of the complaints, Cardinal Bernardin refused to send them to him.¹¹⁹

On May 4, 1987, Father Goergen in the company of another Dominican priest, Father Jim Marchionda, visited O'Connor at River Forest to discuss the complaints. During a heated confrontation, O'Connor told Goergen that Fr. Corcoran had witnessed Goergen sodomizing a fellow Dominican. O'Connor reported that Goergen told him, "Homosexuality is becoming more acceptable now," and let the subject drop.¹²⁰

Father O'Connor decided to go on the offensive. On May 13, 1987 he sent Goergen a letter questioning the financial irregularities of the Province especially in connection with the St. Jude Thaddeus Shrine operated by the Dominicans on the Southside of Chicago. O'Connor made specific reference to Father "Chuck" Dahm, a member of Goergen's coterie, who had allegedly been draining the treasury of thousands of dollars to finance various left-wing political causes. O'Connor asked for an independent audit of the Province's and St. Jude's financial records.

On July 22, 1987, Goergen sent O'Connor a return salvo. Goergen told O'Connor in response to the latter's request for a transfer that he had no intention of reassigning him to another Province. Goergen repeated his demand that O'Connor moderate his preaching, stop mentioning people by name in his talks (especially Cardinal Bernardin) and stop frightening people with verbal excesses.

Goergen stated that he wanted O'Connor to sign a letter of apology to the disgruntled parishioners at St. John Baptist Vianney who had complained to Cardinal Bernardin. Fr. O'Connor, who had been physically attacked by the husband of one of the complainants responded they were lucky he was not suing them for assault and battery. On November 3, 1987, Goergen ordered all communications between O'Connor and parties involved in the parish incident to cease.

Goergen needed a new line of attack.

On December 2, 1987, one month after O'Connor had returned from a successful speaking engagement in South Dakota, Goergen informed O'Connor that he wanted him to visit a psychological counselor. O'Connor said no dice. Goergen backed off. It was back to the drawing board.

In early 1988, Goergen made another visitation to O'Connor at River Forest. This time the Provincial stated he wanted O'Connor to stop "isolating" himself from his community of brothers. He also stated that the head of the

Province of St. Joseph in New York had requested O'Connor not to enter his domain. O'Connor agreed with the latter, but said that his special dietary and health problems mitigated against his taking meals in common with his fellow Dominicans.

In April 1988, O'Connor who had maintained contact with the Holy See on his problems with Goergen, was advised by the Congregation for Religious and Secular Institutes in Rome to obey his superior (Goergen) and if all else fails, to consult with and follow the advice of the Dominican Master General in Rome.

At this time, Father O'Connor decided not to seek exlaustration. He would stay and fight.

The rest of the year remained relatively uneventful. O'Connor, as directed, limited his preaching to the confines of his own Central Province. However, much to Father Goergen's consternation, O'Connor's antiModernist tapes that include a section against the Homosexual Collective in the Church, continued to gain greater nation-wide circulation.

On March 31, 1989, O'Connor was advised that the Provincial Council of St. Albert the Great had issued an order forbidding O'Connor to preach — anywhere. The Council also recommended that he undergo a psycho-medical evaluation.

In a letter of June 13, 1989, O'Connor responded by asking Father Goergen if he (Goergen) was willing to repent of his homosexual life. The letter was the proverbial straw that broke the camel's back. Two days later, Goergen notified O'Connor that his suspension was fully in effect.

On February 22, 1990, after more than 40 years in the Dominican Order, Fr. John O'Connor was informed by Goergen that the process of his formal dismissal from the order had begun under Canon 696. Fifteen days later, a second warning was sent to Fr. O'Connor and formal charges against him were transmitted to the Master General in Rome.

In his charges against Father O'Connor, Father Goergen accused O'Connor of giving "grave scandal" by his written allegations against a member of the hierarchy (read Cardinal Bernardin) and against his Dominican brothers, (read Benedict Ashley, William Bernacki, Peter Witchousky and Donald Goergen).

In February 1990, Fr. O'Connor received a letter from Master General Rev. Damian Byrne in Rome (Prot. 35/90/10) stating that Father O'Connor had harmed the reputation of the Central Province, the whole Dominican Order

and the Church with his accusations against Bernardin and his brother Dominicans.

Rev. Byrne ordered Father O'Connor to engage in a period of prayer and reflection beginning February 20, 1990. He also ordered O'Connor to check himself into the psycho-ward at the Guadalupe Center in Cherry Valley, Calif. O'Connor refused.

In the meantime, Father O'Connor had hired a canon lawyer to plead his dismissal from the Dominican Order in Rome, but to no avail.¹²¹ Additional appeals to the pope went nowhere.

In the summer of 1991, Rome informed Fr. John O'Connor that he was dismissed from the Dominicans.

Father O'Connor packed his bags and left the River Forest Priory forever.

On Ash Wednesday, February 28, 1990, Fr. John O'Connor wrote: "When I made my vow of obedience 40 years ago, it was first and foremost to Jesus Christ, His Mother and Saint Dominic and in obedience to them only death will silence my witnessing to the Truth."

To which one can only respond, "Amen."

As for Father Donald Goergen, in 1999, he left the River Forest Priory to found the Friends of God Community, a Hindu-styled Dominican Ashram in Kenosha, Wis.¹²²

On April 28, 2002, Dominican Fathers Donald Goergen, and Richard Woods, received the honorary degree of Master of Sacred Theology (STM) at the Dominican Conference Center in River Forest.¹²³ This award is the highest honor the Dominican Order can confer on its brothers for teaching, research, writing, and "excellence in striving for sound doctrine."¹²⁴

Father Woods is the author of *Another Kind of Love—Homosexuality and Spirituality*, yet another apologia for sexual perversion.

Woods sees homosexuals as the modern day version of the Suffering Servant.

By learning to live with their "gayness," homosexuals help all men and women to "accept their sexuality" and "help heal society," says Woods.¹²⁵

He talks of the "joy of being gay," and the "surprising surplus of true love, profound happiness, and real joy," found in individual and corporate gay living.¹²⁶

In his introduction to *Another Kind of Love*, Woods informs his readers that a member of the Congregation for the Doctrine of the Faith "found a few passages objectionable for a variety of reasons," but the Vatican censor

recognized his book as “having much of value.”¹²⁷

Father Woods currently teaches theology at Dominican University, and lectures at Blackfriars Hall, the Dominican college at Oxford University.

One final note on Father Goergen.

His Ashram experiment in Kenosha turned out to be a bust. He has since been made Regent of Studies in charge of the education of Dominicans at the Aquinas Institute in St. Louis.

The Dominicans—An Equal Opportunity Employer

In recent years, the Dominican Order has proved itself to be an equal opportunity employer— not for faithful priests like Father John O’Connor— but for homosexual perverts.

In December 2002, the Dominicans of the Central Province of St. Albert the Great in Chicago made national headlines when they approved Patrick Hieronymus Baikauskas, a prominent “gay” activist, as a candidate for Holy Orders.

In an *Illinois Times* article by Pete Sherman titled “A Higher Calling,” Baikauskas described himself as “divorced,” “a recovering alcoholic,” and “gay” (a political statement) with a former partner as well as a brother who died of AIDS.¹²⁸

Baikauskas told Sherman that when he first approached the Dominicans at the Chicago Province and learned that the order was committed to teaching and social justice, it reminded him of his own strivings, presumably for homosexual rights.

On January 20, 2001, he was accepted as a candidate at the St. Dominic Priory on the Campus of St. Louis University following an interview with a seven-member panel of Dominicans and a vocations director—all of whom deemed him “worthy.”¹²⁹ After basic training in chant and a brief study of the four pillars of Dominican Life—prayer, ministry, study and community—Baikauskas was sent to the Dominican novitiate in Denver.

On August 10, 2002, at St. Dominic’s Church in Denver, Baikauskas made his simple profession of the vows of obedience, chastity and poverty, pledging his intention to make them the rules of his lifetime. The vows were made orally and in writing before Father Edward M. Ruane, OP, Prior of Chicago’s Central Province, the position formerly held by Fr. Goergen.¹³⁰

In the fall of 2002, Baikauskas started his studies at the Aquinas Institute of

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Theology in St. Louis. He hopes to be ordained in 2007 and then become a college campus recruiter for the Dominicans.

When *Illinois Times* reporter Sherman questioned Baikauskas about the possibility that the Vatican was thinking about banning “gays” from the priesthood and religious life because of the clerical pederast scandals, the Dominican novice criticized the idea.

Baikauskas said he was offended when people have used the gay issue as a scapegoat for the scandals in the church. “Being a pedophile has nothing to do with being gay, he said.¹³¹ He added that the church has been well served by “gay” priests.

“For whatever reason, gay people seem to be very successful, compassionate, pastoral...This is exemplified by the great many people who are gay and join the priesthood,” Baikauskas told the *Times* reporter. The priesthood has nothing to do with sexual orientation, he said. “My spiritual formators say you just have to wait and see—that nothing may come of it. Worrying about it is something I’m not going to do,” he concluded.

There is nothing in the Sherman interview that indicates that Baikauskas has repented of his past life as an active homosexual. The fact that he continues to use the word “gay” as a political statement demonstrates he is still committed to “the cause.” Since he approves of homosexuals in the priesthood, there is every reason to believe that as a recruiter for the order he would bring in other homosexuals like himself.

Steve Brady of Roman Catholic Faithful, after reading the December *Times* article, filed a protest with Chicago Provincial Edward Ruane based on Baikauskas’s background as an active homosexual, his political activism in favor of “gay rights” and his continuous allegiance to a “gay” ideology. Brady proffered that the man was not worthy to become a Catholic priest.

On January 21, 2003 Brady received a reply from Fr. David Wright, OP, Socius (Administrator) for Prior Provincial Ruane and one of Goergen’s former lieutenants.

Wright stated that Dominican seminarians are expected to live a chaste life for two years before entering the formation program and that Baikauskas has been fully informed of the requirement for the priesthood. He said that, “We do not accept anyone in our community who is sexually active, nor do we tolerate any ambiguity on the meaning of celibate chastity, nor do we allow

anyone to push either a homosexual and/or heterosexual agenda.” Wright thought that the article by Sherman was “imprudent” and did not reflect Baikauskas’s “genuine conversion.”¹³²

Several months later, Brady received a similar response from the Holy See. Writing on behalf of the Institutes of Consecrated Life and Societies of Apostolic Life which governs all aspects of religious life including constitutions, discipline, studies, goods, rights, and privileges, Father P. Jesus Torres, CFM, Undersecretary for the Congregation, stated he believed the Baikauskas interview reflected “a willingness to break with the past in order to pursue a new life.” The letter also stated that prior to his acceptance, Brother Baikauskas was interviewed not only by the Vocations Director, but also by a group of seven Dominicans.”

Torres expressed confidence in Fr. Wright’s position and said that the Dominican Order would try to be particularly solicitous and prudent in judging Baikauskas’ “future suitability both for religious life and the priesthood.” ¹³³

Torres denied Brady’s assertion that the Province of St. Albert the Great actively recruits known homosexuals or that the Dominicans and the Church condone Baikauskas’s past life.

Perhaps the most interesting aspect of the Torres letter is what was left unsaid.

Fr. Torres did not acknowledge the existing ban on the admission of homosexual men to the priesthood, that is, the 1961 Vatican Instruction *Religiosorum institutio*, which has already been discussed in depth in Chapter 13. The Instruction was issued by the very same Congregation Torres now serves.¹³⁴

The document clearly states that “homosexuals and pederasts be excluded from religious vows and ordination.”¹³⁵ It specifically mentions the problem of the community life and priestly ministry, which would “constitute a ‘grave danger’ or temptation for these people (i.e., homosexuals and pederasts).”¹³⁶

The fact that Torres did not cite the 1961 Vatican Instruction in his letter is but one indication that the Holy See, thus far, is unwilling to even acknowledge the document’s existence, much less enforce its rulings.

The Society of St. John

EXPLOITING TRADITIONALIST ORDERS

The use of the traditional liturgy is a great good indeed, but it is no good at

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all to virtue or to the salvation of one's soul if having it means turning away from the revolting systematic abuse of a spiritual office for sexual ends. The Society of St. John is up to its eyeteeth in that abuse, and as such is mounting a direct assault on the priesthood of God itself. No genuine traditionalist would say: 'We need the traditional Mass, Don't anger the bishop—so what if some boys get abused, as long as it is not my son!' Wherever gross negligence lies in this regard, it must be brought to justice. The Church of Christ, namely, the holy Catholic Church, and the traditional movement will be better for it. *Speculum Iustitiae, ora pro nobis.*¹³⁷

Rev. Richard A. Munkelt, Ph.D.

On March 21, 2002, a million dollar civil sexual abuse lawsuit was filed in U.S. District Court for the Middle District of Pennsylvania naming as defendants the Society of St. John based in Shohola, Pa., two of its founding members, Father Carlos Roberto Urrutigoity and Father Eric Ensey, the Diocese of Scranton, Bishop James C. Timlin, the Priestly Fraternity of St. Peter headquartered in Elmhurst, Lackawanna County, Pa. and St. Gregory's Academy also located in Elmhurst.¹³⁸

Father Urrutigoity, the founder of the Society of St. John (SSJ) and Father Ensey, Chancellor for the SSJ are accused of the sexual molestation of plaintiff John Doe.¹³⁹ Ensey is accused of coercing John Doe into homosexual acts including sodomy while Doe was a minor and a student at St. Gregory's. Urrutigoity is charged with "inappropriate homosexual contact" towards the plaintiff when Doe was staying on the Shohola property and Doe was no longer a minor. Both SSJ priests were incardinated into the Diocese of Scranton by Bishop Timlin. They acted as chaplains, part-time teachers, and spiritual advisors at St. Gregory's, an all-male Catholic boarding high school operated by the Priestly Fraternity of St. Peter.

The lawsuit charges Bishop Timlin, the FSSP and St. Gregory's Academy with gross negligence in failing to act on information known to them concerning the predatory homosexual background of Urrutigoity and Ensey, and failure to protect the plaintiff, a minor, from the two clerical sexual predators whose positions at the Academy were arranged by the FSSP with the approval of the Diocesan Ordinary, Bishop Timlin. Charges against the defendants include assault and battery, negligence, intentional and negligent infliction of emotional distress, invasion of privacy, and breach of duty.

The plaintiff and his parents, Jane Doe and John Doe, Sr. who reside in North

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Carolina, are seeking in excess of \$75,000 compensatory damages and \$1 million as punitive damages. A jury trial has been demanded.

This case study on the Society of St. John demonstrates how rapidly the vice of homosexuality can spread even in a traditionalist environment like that of St. Gregory's Academy.

The SSJ and the City of God

Fr. Carlos Urrutigoity, the founder and acknowledged leader of the Society of St. John, claims that the vision for the Society and the City of God came to him when he was teaching at St. Thomas Aquinas Seminary in Winona operated by the Society of St. Pius X (SSPX). In May 1997, the SSPX-ordained priest was expelled from the Winona seminary ostensibly because he wanted to found a new religious order.

After drifting from one diocese to another, the charismatic Fr. Urrutigoity, Father Ensey and a handful of seminarians from St. Thomas were taken in by Bishop James Timlin of the Scranton Diocese, and the Society of St. John (Societas Sancti Ioannis) was born.

On May 24, 1998, Bishop Timlin, with the blessing of Rome, gave his canonical approval to the new society. Six months later he ordained two new priests to the SSJ, Fr. Basel Sarweh and Fr. Dominic Carey.

In September 1999, the SSJ purchased 1025 acres of land in Shohola, Pike County, in the Pocono Mountains for \$2.9 million to construct a selfcontained Catholic city based on the medieval model whereby its inhabitants would share a common life and common faith. When completed, the SSJ community was to have included cradle-to-grave Catholic educational and formative facilities *par excellence*.

Toward this end, the SSJ asked Dr. Ronald MacArthur, the founder of St. Thomas Aquinas College in California to help the SSJ found a similar Catholic liberal arts college on the Shohola property. Dr. MacArthur asked Dr. Jeffrey Bond to assist him with the College of St. Justin Martyr project. MacArthur later withdrew his support for the project after deciding that the concept of God's City as envisioned by the SSJ was not feasible. Acting on the belief that Bishop Timlin was wholeheartedly committed to the project, Dr. Bond took MacArthur's place. He initiated a program to raise money for the St. Justin Martyr's College/House of Studies.

The Canonical Structure of the SSJ

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The Society of St. John is not a religious order in the traditional sense of the word. It is canonically known as a “Public Association of the Faithful,” a loose-knit association of diocesan priests with permission to live together according to a rule of life and to carry out a certain apostolic mission. In the case of the SSJ, it is the Bishop of Scranton to whom its priests and religious have promised their respect and obedience.¹⁴⁰ The Ordinary of the Diocese of Scranton also possesses the power to suppress the SSJ at any time.¹⁴¹

The official web site of the Society of St. John describes the institute as “an association of priests, clerics, religious and laity, working under the leadership of the Pope and bishops of the Church to revive holiness of life and Catholic civilization in the third millennium.”¹⁴²

The following information on the Society of St. John, its special charism, apostolic mission, structure, and programs was taken from its “Founding Document.”¹⁴³

The SSJ community consists of three groups. There is a clerical community, living permanently together a life of worship, study, and apostolate by which the society hopes to rediscover the full meaning of each minor and major order. Within the community there is also a religious brotherhood of men “seeking to become a lay religious institute of diocesan right,” and who consecrate themselves to God by means of the vows of poverty, chastity, and obedience. Finally, there is a lay following of Catholic men and women dedicated to the worship of God and willing to place themselves (and their assets) at the disposal and direction of the SSJ and its elite clerical leadership.

The charism of the SSJ is said to be fourfold: the solemn use of the traditional Roman Rite Liturgy, the renewal of priestly life, education, and the formation of small cities with a true Catholic Culture.¹⁴⁴

The founders of SSJ, we are told, leaned heavily “on institutes of common life without vows,” as a model and adopted “the basic structures and regulations provided by law, although with the adaptations required by the specific goals and unique charisma of the Society of St. John.” They adopted the love for the Liturgy and clerical excellence in education from the Order of St. Jerome; the confederated priory system from the Benedictine Order; the idea of “a series of autonomous associations working in common under one supreme moderator” as conceived by Saint Martin, Bishop of Tours; and some of the canons of the Rule of St. Augustine related to “clerics living in

common and helping each other in the fulfillment of their duty of state.”¹⁴⁵

The Founding Document states that the priests of the SSJ are consecrated to the Sacred Heart of Jesus, the Immaculate Heart of Mary and to Saint John the Evangelist “in consideration of his fidelity and presence at the Sacrifice of the Cross, where he associated himself with those Blessed Hearts, and the fullness of his prophetic spirit regarding the end times.”¹⁴⁶

“Restoration” is a key word in the espoused mission of the Society including restoration of the Sacred Liturgy, of the spiritual life, of Catholic wisdom and education, Catholic leadership, communal life, the ascetical life, the apostolate, the natural Order and so forth.¹⁴⁷ All this traditionalism notwithstanding, however, the SSJ pledges to be open to “the need for a genuine and fruitful *aggiornamento*.”¹⁴⁸

In a section devoted to “The State of the Catholic Church in Modern Society,” and “The Crisis of Modern Man,” the SSJ claims it is forming a “new generation of priests” who will help resolve the current “crisis” in the Church and in society.”¹⁴⁹

“The city on the hill we hope to build is neither to hide from the world nor to pharisaically condemn it, but rather to witness to it the truths of the Faith...the possibility of living an integral, corporate Christian life in today’s world; a light to shine, not to be covered under a bushel,” the founders explain.

The SSJ invites people interested in living in God’s City to contact the Society and make a donation to building “the new foundation for Catholic culture” in Shohola and then elsewhere.

The only thing wrong with this idyllic picture is that the whole thing is one gigantic fraud from beginning to end. The SSJ is, as one former SSJ priest correctly described it, a “homosexual cult and their accomplices,” and there ain’t no City of God going up in the Pocono Mountains.¹⁵⁰

The Corruption of St. Gregory’s Academy

St. Gregory’s Academy, the flagship of the Priestly Fraternity of St. Peter, is an all-boys’ high school operated by the Priestly Fraternity in the Diocese of Scranton. The promotional literature for the school states that it is dedicated to Christian education along the lines set down by Pope Pius XI in his December 31, 1929 encyclical *Divini Illius Magistri*.¹⁵¹

At St. Gregory’s our entire aim is the formation of Catholic gentlemen. We

offer a liberal arts education following the perennial wisdom of Western civilization. The Academy forms young men who are strong in faith, hope, and charity, and who manifest in their lives the moral and intellectual virtues, including prudence, wisdom, and understanding. ...Students are given full instruction in the doctrines and moral teachings of the Church, stressing orthodoxy and obedience to the Magisterium... The center of life at St. Gregory's is Catholic prayer, the heart of which is the Holy Sacrifice of the Mass, offered daily in the traditional Latin rite by priests of the Fraternity of St. Peter, with the permission of the bishop of Scranton.¹⁵²

The upscale campus is located on 190 acres of beautiful mountain terrain in Eastern Pennsylvania near the FSSP's North American District headquarters in Elmhurst. Although St. Gregory's, as a matter of policy, does not accept boys with a history of serious academic or disciplinary problems, the educational and moral tenor of the school took a nosedive when the SSJ priests arrived at the Academy.

In the fall of 1997, Fr. Arnaud Devillers, the District Superior of the FSSP with the blessing of Bishop Timlin, permitted the SSJ priests to take up a temporary residence in an empty wing of the Academy until they found a new home. The following academic year, the Servants Minor of St. Francis also joined the SSJ in the guest wing of the Academy.

When the school opened for its 1998–1999 term, Fr. Devillers asked the SSJ priests to act as chaplains for the Academy as the Priestly Fraternity of St. Peter was experiencing a shortage of priests.¹⁵³ No security check was run on the SSJ priests by either the FSSP or the Scranton Diocese.

The duties of the SSJ included celebrating Mass, hearing confessions, teaching religion classes and giving spiritual direction to the boys of St. Gregory's. For all practical purposes, within a year after their arrival at the Academy, the SSJ priests were running the facility. Members of the SSJ also took students from the school on off-campus outings and trips. After the Society purchased the Shohola property, it invited St. Gregory's students and graduates to visit, camp and party at the new SSJ facilities.

By permitting the SSJ to take over the spiritual formation of its students, the FSSP in effect gave the clerical perverts of SSJ not only access to the physical bodies of the young men, but access to their souls as well, which gives an added dimension of the demonic to their criminal enterprise at St. Gregory's.

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The systematic grooming of the boys of St. Gregory's began with the introduction of alcohol and tobacco designed to lower the sexual inhibitions and moral resistance of potential victims.

In sworn testimony given by Mr. Jude Huntz, the head dorm father at the Academy, there was one incident in March 1998 in which he said he observed three students returning from the SSJ's residence at St. Gregory's in a state of heavy intoxication. Huntz said that the police were called in and SSJ officials were given a warning against serving liquor to minors.¹⁵⁴ In court affidavits in connection with the John Doe Case, Mr. Paul Hornak, a teacher at St. Gregory's and Mr. Jerry Zienta, a dorm father, confirmed Huntz's charge.

However, Father Paul Carr, the FSSP chaplain at the Academy, disputes Huntz's story. Fr. Carr contends that the only time the police were called was to see if it was alright for parents to give alcohol to their own minor children.¹⁵⁵

In an addendum to his affidavit, Huntz said that shortly after the arrival of the SSJ priests at St. Gregory's, they began inviting boys over to their quarters for movies and spiritual direction. This practice led to curfew problems for the dorm fathers as the boys would sometimes return to their dorms at a very late hour.¹⁵⁶

After Mr. Alan Hicks, Headmaster of the Academy bent the rules to permit the boys receiving "spiritual direction" from the SSJ priests to return at a "reasonable hour" (term undefined), the dorm fathers developed a new system whereby one dorm father checked the boys at night and the other in the morning.

The fact that the SSJ priests kept the students up late led to other problems for the dorm fathers. The boys were hard to get up the next morning, were often late for chapel and were lethargic in classes during the day.

Even after Hicks informed Fr. Urrutigoity that these nocturnal visits were causing problems, the practice of late night spiritual counseling and giving boys alcohol and tobacco continued.¹⁵⁷ There were also reports that students were purchasing marijuana off campus and smoking with their schoolmates at the Academy.¹⁵⁸

The Grooming of the Boys of St. Gregory's

Once the SSJ priests were ensconced at St. Gregory's, reports of homosexual

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acting out and other bizarre sexual behavior by the students began to find their way to Academy staff and officials.

One senior prefect at St. Gregory's was reported to have made a practice of "freaking out" lower classmen by jumping into their beds at night naked. There were incidents of young boys imitating fellatio in the boys' dorm facilities.¹⁵⁹ Rumors that Fr. Urrutigoity, was sleeping with some students started to circulate on campus.

In February 1999, Paul Hornak, a teacher at St. Gregory's, took a group of students on a winter camping expedition along the Appalachian Trail at the Pennsylvania-New Jersey border. Fr. Urrutigoity volunteered to go along as a "spiritual director." During the trip, Hornak learned that the priest had supplied the boys in his tent with cigars and wine and that two of the boys bragged that they had shared Urrutigoity's sleeping bag. When confronted with the charge that he gave minors alcohol and tobacco and that he slept with boys in his sleeping bag, the priest defended his actions as a way of fostering "good camaraderie."¹⁶⁰

In his affidavit for the John Doe Case, Hornak stated that Fr. Urrutigoity appeared to consider "sleeping with boys to be perfectly natural, and he evidently had succeeded in convincing the two boys there was nothing wrong with it."¹⁶¹

Hornak noted that during the 1998–1999 school year, "I often heard snatches of conversation between the boys that left me in no doubt that drinking, smoking and bed-sharing were standard occurrences." He said he "complained openly to anyone who would listen," but nobody at St. Gregory's seemed to care.

In the spring of 1999, Hornak gave notice that he would not be returning to St. Gregory's in the fall. In his exit interview with Fr. Devillers, Hornak told Devillers that he "strongly believed that the Society of St. John had engaged Saint Gregory's boys in near homosexual activity throughout the term of their stay at the school." The nonplused Devillers told Hornak that the SSJ would change its ways when it left the school and had to fend for itself. He also said that he believed that "some of the techniques the Society employed to win the favor of boys were perhaps intended to make them receptive to God's word." Hornak said he thought Devillers' statement "preposterous."¹⁶²

Devillers did not inform Hornak that he was not the first to complain about

the unsavory behavior of SSJ priests.

The Franciscan Fathers who shared the same wing of the building with the SSJ priests had also expressed their concerns about the dangerous influence of Fr. Urrutigoity and his priests over St. Gregory's boys to Devillers. They told him that Fr. Daniel Fullerton, a SSJ priest, told the students that swimming trunks were "optional" when they swam on the Society's Shohola property. The friars also said they witnessed upperclassmen exhibiting violent behavior in the form of hazing toward younger students, which they believed Fr. Urrutigoity encouraged as a means of giving the upperclassmen a "stake" in running the school.¹⁶³

One of the Franciscan brothers who was asked by Headmaster Hicks to chaperon a trip to New York City sponsored by Fr. Urrutigoity reported that on the way the priest stopped to buy cigarettes for the boys and wine and dined the students during their stay in Manhattan.

The friars appeared to be fully aware of the homosexual activity of the SSJ at the Academy. They reported to Devillers that they often saw boys in the SSJ's quarters past curfew and some in their bedclothes in the SSJ's bathroom in the early morning. On one occasion they discovered a student alone in a room smoking and drinking with Fr. Urrutigoity after midnight. They also reported that for a time Fr. Urrutigoity set up his bedroom in the bathroom.

Further testimony to support Hornack's charge that the SSJ was turning St. Gregory's into a pederastic haven was provided by Brother Alexis Bugnolo who stayed with the Franciscan Fathers in the SSJ wing of the Academy for a weekend in February 1999.

Brother Bugnolo had acquired knowledge of homosexual behavior as a result of his work with a prolife group in Boston that conducted a street ministry in the homosexual sections of the city. He stated that during his stay at St. Gregory's he saw students exhibiting non-verbal homosexual gestures and behaviors that were inconsistent with normal boyhood affection. One night, after curfew, when he went over to the dorm/chapel side of the building to make his confession, Bugnolo said he saw two students kissing and embracing in front of the chapel doors. He also witnessed one boy carrying another down an adjacent dorm hall shouting, "Girls, girls, girls, get them while they're hot!"¹⁶⁴

After going to confession to Fr. Urrutigoity, Bugnolo waited in the chapel for the priest to come out of the confessional in order to express his concern

about the abnormal sexual behavior he had witnessed. He advised Father Urrutigoity to alert the superiors of the school and the diocesan bishop to the problems he had witnessed so that the situation could be remedied.

After Bugnolo returned to his home in Massachusetts, he wrote Fr. Urrutigoity about his concerns of possible homosexual activities and violations of chastity at St. Gregory's. In a touch of irony, Bugnolo suggested that Fr. Urrutigoity remove his community from the school to avoid moral contamination.¹⁶⁵

Sometime later, Bugnolo recalled that he saw a picture of one of the students who exhibited inappropriate same-sex touching at St. Gregory's the weekend of his visit. The young man was now clothed in a cassock and the caption indicated he had joined the SSJ. Br. Bugnolo brought his concerns to Peter Vere, a canon lawyer for the Diocese of Scranton and was advised that there was not sufficient evidence to bring the matter to the attention of Bishop Timlin. Brother Bugnolo let the matter drop, temporarily. On January 27, 2002, after Roman Catholic Faithful broke the story on the SSJ scandal, Bugnolo wrote a detailed letter to RCF president, Steve Brady, on his experience at St. Gregory's.

At the end of his letter, Bugnolo repeated the advice of Saint Anthony Marie Claret on action to be taken when a Church institution becomes engulfed in moral turpitude of the kind afflicting St. Gregory's Academy:

...the only morally certain solution to cure such a problem is the disbanding of the faculty and student body, and the dismissal of the chaplains and confessors from their duties there; if the institute is to be reconstituted, this may only be done if there are entirely new faculty, students, and priestly support to do so; this is so because there are always relationships which will never be discovered, and if these are present in the new foundation, the conspiracy will be renewed. Problems like this can be avoided in good foundations only if confessors and spiritual directors take recidivism in matters of the 6th and 9th commandments seriously, and are given authority to expel candidates that do not have the grace of chastity and continence, without human respect.¹⁶⁶

There were other tell-tale incidents that should have indicated to anyone with eyes to see that St. Gregory's Academy had been invaded by an alien moral force in the form of the Society of St. John.

The mother of one student learned that a parish priest from her diocese who

had been convicted of the homosexual molestation of young boys visited St. Gregory's and engaged her son in a conversation in the hallway. This incident suggests that the SSJ may have brought other sexual predators onto the campus.¹⁶⁷

It was also discovered that Headmaster Hicks had allowed boys on the school's hockey team to take a trip to Canada with a man known to Hicks to be both a practicing homosexual and a collector of homosexual pornography.¹⁶⁸

At the end of the 1998–99 term when the SSJ priests left St. Gregory's to take up residence on their own property, they continued to maintain a close relationship with the students of St. Gregory's.

In a December 10, 2002 affidavit of Mr. Joseph Sciambra in the John Doe case, the former postulant of the Society says that in the late spring or early summer of 2000, a group of young men from St. Gregory's Academy, camped out on the SSJ's property. Fr. Urrutigoity spent the night at the campsite and told Sciambra that he had shared a sleeping bag with one of the young men.

Sciambra himself witnessed the priest serving alcohol to under-age boys, one of whom stumbled out of Urrutigoity's bedroom in a severe state of intoxication. He said he also saw boys leaving the priest's bedroom in their underwear some of whom said that they had slept in the same bed with the priest.¹⁶⁹

Another former SSJ novice who signed an affidavit, but did not want to be identified publicly by name, said that when he was living at St. Joseph's House, used by the SSJ to house postulants and novices, the overcrowding in the bathroom facilities made it difficult for him to shower after running. When Fr. Urrutigoity heard of the young man's problem, he invited him to use his shower and bathroom facilities at Drummond House. On each and every occasion the novice took advantage of Urrutigoity's offer, he said that the priest would appear naked from the bathroom, dressed only in his scapular, and shave while the young man took his shower and dressed.

Although Urrutigoity never approached the young man in an overtly sexual manner, it is clear that his exhibitionist posture before a novice under his spiritual care was a form of homosexual grooming. Happily, the novice did not wait to find out. He left the SSJ in mid-January 2001 without completing

his novitiate.¹⁷⁰

In a September 2002 affidavit written from Valbonne, France, Mr. Joseph Girod, a former teacher of Gregorian chant for the SSJ stated that when he was going through a period of depression, Fr. Urrutigoity referred him to Mr. Walter Bahn, a fellow musician and psychotherapist for therapy and spiritual direction. In his first session with Bahn on “finding one’s self,” Girod was told that homosexuality was genetic and therefore a permanent state that admitted of no modification. Bahn also told Girod that he (Bahn) was “gay.” In a later conversation with Girod, Fr. Urrutigoity took the same position on homosexuality that Bahn had used with Girod—that “gayness” was a genetic condition.¹⁷¹

Another SSJ priest, Fr. Fullerton, is on record as having told a SSJ seminarian that it was “noble” for a homosexual to become a priest.¹⁷² No doubt these “gay” myths were foisted upon unsuspecting students at the Academy by SSJ priests in the form of classroom instruction on sexual morality and in spiritual direction given individually and in the confessional by Fr. Urrutigoity and his clerical and lay disciples.

Fred Fraser, a St. Gregory’s graduate and later dorm father, who admitted sleeping with Urrutigoity defended his bed-sharing by citing Plato’s *Symposium* and Fyodor Dostoevsky’s *Brothers Karamazov*.¹⁷³

On November 10, 2002, Mr. Conal Tanner, a graduate of St. Gregory’s and a former dorm father informed Bishop Timlin that he knew for a fact that Fr. Urrutigoity slept with boys in the same bed and that other members of the Society of St. John were aware of their superior’s actions.¹⁷⁴

Tanner’s statement to Timlin was also confirmed in an affidavit by Diane Toler of Cherry Hill, N.J. who stated that Father Dominic Carey, SSJ’s head fundraiser, told her that it was no secret that Fr. Urrutigoity slept with young boys and young men on a regular basis. Father Carey defended the practice stating that for two men to sleep together was not an occasion of sin, since there is no natural attraction between men.¹⁷⁵

“Guru-tigoity” Exposed as a Homosexual Predator

In February 11, 1999, Bishop Bernard Fellay, Superior General of the Society of St. Pius X sent a formal communication to Bishop Timlin informing him that Father Carlos Urrutigoity had been accused of molesting a seminarian under his spiritual care at the SSPX’s St. Thomas Aquinas Seminary in Winona, Minn.

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Bishop Fellay also indicated that in 1987, prior to Urrutigoity's acceptance by the Winona seminary, Fr. Andres Morello, Rector of Our Lady CoRedemptrix Seminary in La Reja, Argentina had accused the priest of homosexual practices.

According to Fr. Morello, he had intended to expel Urrutigoity from the La Reja seminary because of his significant pride, his habit of forming "particular friendships," his formation of a faction of seminarians acting under his influence and grave denunciations regarding moral matters.¹⁷⁶

Among the accusations brought against Urrutigoity by seminarians and laymen living at the La Reja seminary were his uninvited nocturnal visits into the rooms of young men while they were asleep, the fondling and massage of a seminarian's genitals and buttocks under the guise of a medical exam, and the touching of the private parts of a seminarian in a restroom accompanied by the remark, that the priest adored his "little round butt." Urrutigoity was also accused of excessive probing during confession and spiritual counseling sessions of the sexual temptations of penitents; and immodest dress (swimming in his underwear) at a summer camp that he organized for young men from the seminary.¹⁷⁷

Unfortunately, the planned dismissal of Urrutigoity by Fr. Morello never took place as the seminarian had the support of Bishop Alfonso de Galarreta, the SSPX District Superior and other influential priests.

Instead of being expelled, Urrutigoity was sent to the Priory of Cordoba (Argentina) where he received the necessary recommendations that enabled him to transfer to the SSPX seminary in Winona. By this time Fr. Morello had been posted to Santiago, Chile, so he was temporarily out of the picture.¹⁷⁸

However, in July 1989, when Fr. Morello heard of Urrutigoity's imminent ordination in Winona, he sent a confidential dossier on the candidate to Rector Richard Williamson at St. Thomas Aquinas Seminary. Fearing this effort would not be sufficient to stop the ordination, Father Morello traveled to the seminary in the company of an associate. Upon their arrival, they were confronted by Williamson with a denial or "manifestation of conscience," by Urrutigoity who proclaimed his innocence of the charges against him. Williamson defended Urrutigoity's "humility" and accused Morello and his companion of lying.

A few days later, on July 16, 1989, Morello who had been involved in an internal dispute with the SSPX on matters unrelated to the Urrutigoity affair, was expelled from the Society.¹⁷⁹

Williamson later claimed that Morello was not believed because he was reported to be connected to a sedevacantist group in opposition to Bishop de Galarreta. Nevertheless, Williamson was ordered by his superior, Archbishop Marcel Lefebvre, who had reviewed the Morello dossier to watch Urrutigoity “like a hawk,” a virtually impossible task given the secretive life of a homosexual predator like Urrutigoity.¹⁸⁰

Fr. Urrutigoity had successfully manipulated one traditionalist group against another for his own ends.

Not only was he ordained, but he was also assigned to teach at St. Thomas Aquinas Seminary where he was known as “Guru-tigoity.”¹⁸¹

Little wonder that in his warning letter to Bishop Timlin in February 1999, Bishop Fellay described Urrutigoity as “dangerous” and noted:

The reason why he got into trouble with the Superiors of the Society of St. Pius X is mainly because we felt he had a strange, abnormal influence on the seminarians and priests, whom he seemed to attach to his brilliant, charismatic personality. When he asked me to recognize the society he intended to found, among the reasons of my refusal, I explicitly mentioned this strange personal, guru-like attachment between the disciples and their leader.¹⁸²

Urrutigoity Faces Second Accusation

It was not until two years after Fr. Urrutigoity had been dismissed from St. Thomas Aquinas Seminary in Winona for “subversive activities,” namely, the secret planning of the Society of St. John, and had settled into the Diocese of Scranton with temporary quarters at St. Gregory’s Academy, that a Winona seminarian came forward to accuse the priest of sexual molestation.

The object of Urrutigoity’s attempts at seduction and forced sexual attention was a young man named Matthew Selinger who once idolized the priest. The two men had formed a particular friendship at the seminary and Urrutigoity served as the seminarian’s spiritual director for two years before making his move.

Selinger had some strange tales to tell about Fr. Urrutigoity. He said that on one occasion he was constipated and went to Fr. Urrutigoity to get some

Metamucil. The priest offered him a rectal suppository instead. Never having used one before, the seminarian thought it was an oral medication and put it in his mouth. The priest instructed him in its correct use and insisted that the young man insert it in his presence as an act of “humility.” Selinger reluctantly resisted the order and went into the bathroom to insert the suppository all the while rebuking himself for not being spiritually mature enough to follow Urrutigoity’s orders and crucify his “manly pride.”¹⁸³ On another occasion, Urrutigoity invited Selinger and his friend to swim with him in the nude.

One night, the young seminarian awoke from his sleep to find the priest kneeling by his side massaging his genitals hard enough to produce an erection. Selinger said his first instinct was to punch the priest’s lights out, but because Fr. Urrutigoity was an *Alter Christus*, another Christ, he turned over and pretended to go back to sleep while Urrutigoity quietly slipped away into the darkness.¹⁸⁴

The novel use of rectal suppositories as part of Urrutigoity’s grooming repertoire is reminiscent of the grooming techniques employed by the early 20th century theosophist/pederast Charles Webster Leadbeater.

Leadbeater promoted enemas, genital manipulation, and onanism as a means of promoting physical, psychic and spiritual (occult) vigor among his youthful disciples. “This spiritualizing of paederasty absolves him from the guilt which makes him hate society. ...His is no longer a common human weakness, for he has felt the cleansing fire of divinity,” related Gregory Tillet, Leadbeater’s biographer.¹⁸⁵

By the time that Selinger informed his superiors at Winona that Urrutigoity had sexually molested him, the SSJ founder was safely ensconced as a chaplain at St. Gregory’s Academy selecting his next victim from a large pool of young men, who like Selinger before he was molested, worshipped the ground that Urrutigoity walked on.¹⁸⁶

In June 1999, a meeting took place in Winona between Matthew Selinger and SSPX Rector Williamson, and the pastoral team that the Diocesan Review Board had assigned to investigate the accusations against Urrutigoity. The pastoral team consisted of Auxiliary Bishop John Dougherty, a diocesan priest, and a lawyer from the Diocese of Scranton.

However, even after reading the Board’s report on Selinger’s testimony and with the knowledge that this was the second credible accusation of homosexual seduction and molestation against Urrutigoity, Bishop Timlin

decided that the evidence against the SSJ founder was “inconclusive.” He took no further action on the matter.¹⁸⁷ A classic cover-up was underway led by the Ordinary of the Diocese of Scranton with the cooperation of Timlin’s silent partner Fr. Devillers, Superior of the FSSP.

Were it not for the courage and determination of Dr. Jeffrey M. Bond, President of the College of St. Justin Martyr and the moral and legal support given to Dr. Bond by Washington State attorney James M. Bendell, the cover-up may well have succeeded.

James and Bond to the Rescue

On August 19, 2001, Dr. Bond received a visit from Alan Hicks, Headmaster of St. Gregory’s Academy.

Hicks informed Bond that Fr. Urrutigoity had the habit of sleeping with boys, and in fact, had slept with boys from St. Gregory’s when the SSJ was in residence at the school from 1997 to 1999.

To support his charge Hicks cited the case of Mr. Fred Fraser.

As indicated earlier, Mr. Fraser was a graduate of St. Gregory’s. During the 1998–99 academic year when the SSJ priests served as chaplains at the school, Fraser was made a dorm father even though he was only a year or two older than the boys he was supposed to supervise. It appeared that the SSJ was given *carte blanche* at the Academy.¹⁸⁸

Fraser admitted to Hicks and later to Bond that he had slept in Fr. Urrutigoity’s bed in his private chambers. As a true disciple of his master, Fraser defended the action as part of the priest’s method of “spiritual direction.”¹⁸⁹

Fraser’s statement contradicts the sworn testimony given by Urrutigoity during his 2003 deposition for the John Doe case in which the priest, when asked under oath if he ever slept in the same bed or sleeping bag with students of St. Gregory’s or with any males at the school or on trips, answered, “No.” Later in his testimony, Urrutigoity admitted that he did sleep with Mr. Fraser when he was a student at the Academy, but only him.¹⁹⁰

In a deposition taken by attorney Bendell on November 10, 2003 from Stephen Fitzpatrick, a student at St. Gregory’s from 1996 to 2000 and a witness hostile to the plaintiff, Fitzpatrick testified that he had slept with Urrutigoity. Another former student and supporter of the SSJ from St. Gregory’s, Patrick McLaughlin, who attended the Academy from 1995 to 1999, said he saw a boy sleeping in the priest’s bed after curfew between the

hours of midnight and three in the morning.¹⁹¹

Initially, Bond was agreeable to letting Bishop Timlin handle the matter including the disciplining of the SSJ priests. It was only after it became clear from talks with Bishop Timlin and Auxiliary Dougherty that the bishop intended to take no action, that Bond told Hicks and Assistant Headmaster Howard Clark that they should contact the parents of any boy who had been exposed to the priest at St. Gregory.

In the meantime, Bond began his own investigation of the charges. Almost all of the information provided in this section on the SSJ is based on information initially uncovered by Dr. Bond and by James Bendell who is the lead counsel for John Doe and his parents.

On December 8, 2001, Bishop Timlin was informed that a young man had reported that he was sexually abused while a student at St. Gregory's Academy by Father Eric Ensey. Three days later Hicks and Clark received the bad news.

These unwelcome public revelations finally prompted the headmasters to notify all parents of boys at St. Gregory that students were to have no contact with members of the Society of St. John and that they were also forbidden to go on the SSJ property. According to Bond, neither man expressed concern for the young man who had been assaulted, although they were concerned about retaining their jobs.

In October 2001, the Board of Directors of the College of St. Justin Martyr, a civil corporate entity in its own right, took legal steps to separate itself completely from the Society of St. John. Despite opposition from Bishop Timlin, the Board removed Deacon Joseph Levine, the SSJ representative on the Board, and posted the news of its separation from the SSJ on its website. As of late 1999, key lay members of the Board of Advisors of SSJ had resigned over charges of gross fiscal mismanagement.¹⁹²

Bishop Timlin was advised that the SSJ property would have to be sold and all its special projects killed in order to pay off the huge debt that the SSJ had acquired.¹⁹³ True to form, the bishop continued to let the SSJ raise money under fraudulent premises.

In the meantime, Bond went on the warpath against the perverts in the SSJ. On November 19, 2001, Bond notified the Apostolic Nuncio in the United States and Cardinal Darío Castrillón Hoyos, Prefect of Clergy in Rome, of the immoral activities of priests of the Society of St. John.

After Bond went public with his accusations of financial malfeasance and

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sexual misconduct by the Society, Fr. Urrutigoity threatened Bond with libel. Bond had latched onto a truth that apparently had escaped Bishop Timlin and the FSSP—that John Doe was not the only victim of the SSJ priests. The entire moral, spiritual, intellectual and disciplinary foundation of St. Gregory’s Academy had been corrupted by the Society of St. John in the same way that the entire moral, spiritual, intellectual and disciplinary foundation of a seminary or religious house of studies is corrupted when the vice of homosexuality gains a stronghold within the institution.

Background on Father Eric Ensey

Father Ensey held the post of Chancellor in the Society of St. John and was one of Fr. Urrutigoity’s first disciples at the SSPX seminary in Winona. Born on August 13, 1966 in Upland, California, a suburb northeast of Los Angeles, Ensey converted to Catholicism in high school. In September of 1987, he entered the St. Thomas Aquinas Seminary in Winona and was ordained a priest of the SSPX in 1995. When Fr. Urrutigoity was expelled from St. Thomas, Ensey followed him to the Scranton Diocese.

During the 1998–1999 school year at St. Gregory’s Academy, Father Ensey developed a particular friendship with John Doe, a student for whom he was acting as “spiritual director.” The priest began grooming the minor for a homosexual relationship by providing him with alcohol and tobacco. The young man was usually drunk when Ensey and he engaged in homosexual acts at the school.

During the Thanksgiving break, Ensey accompanied the young man on a trip to California where the student planned to attend college the following year. Ensey also took the young man to visit his parents’ home in Santa Paula.

During the visit, John Doe reported that he was sodomized by Ensey.

After Ensey and Doe returned to St. Gregory’s, Ensey suggested that the boy should start taking “spiritual direction” from Fr. Urrutigoity, but assured the lad that they would remain “very close friends”¹⁹⁴

In the fall of 2000, John Doe joined the Society of St. John as a postulant. In order to avoid Ensey’s continued sexual advances, the young man sought out alternative sleeping quarters. Fr. Urrutigoity told him that all the guest rooms were filled, but he could sleep in his room. Doe accepted. A few nights later Urrutigoity also began to sexually molest the young man. It was at this point that John Doe moved out of Urrutigoity’s chambers and took up residence at St. Joseph’s House, a privately owned home bordering the SSJ property that

the priests had managed to sequester, rent free. Once the owner confirmed the charges against the SSJ, she kicked them out.¹⁹⁵

More Bad Apples in SSJ

By early 2002, Bishop Timlin was aware that Fathers Urrutigoity and Ensey were accused of sexual molestation. The District Attorney's office of Lackawanna County had launched a criminal investigation into the accusations of sexual misconduct by the two SSJ priests, but was forced to abandon the case because of the statute of limitations. Time had run out for the complainant in May 2001. He would have to resort to a civil suit.

Bishop Timlin immediately suspended Fathers Urrutigoity and Ensey and brought them to Scranton. Timlin was reported to be considering Urrutigoity's request to be transferred to another religious order, when he learned that the SSJ had other "problem" priests.

Fr. Marshall Roberts was another SSJ priest who resided with Urrutigoity and Ensey at St. Gregory's Academy from 1997 to 1999.

According to the Vice-Rector of Christ the King Institute in Gricigliano, Italy, in 1993 Roberts was kicked out of the seminary when he formed an inordinate sexual attachment to a fellow seminarian with whom he had become infatuated. Within 24 hours of the Vice-Rector being informed of Roberts' designs on his classmate, who did not appreciate the attention, Roberts was looking for new living quarters. Roberts was eventually ordained by the SSPX and later became a founding member of the SSJ.

While at St. Gregory's, Roberts befriended a young man from the graduating class of 1999 who later became a postulant in the Society. In a very irregular arrangement, Roberts and the postulant shared the same room and bed in a housing unit on the SSJ property.¹⁹⁶

Fr. Christopher Clay was another follower of Urrutigoity, although he was never formerly a member of the Society. He was a third possible sexual abuser of John Doe, but his name does not appear in the civil lawsuit because, according to Doe's co-counsel James Bendell, the case of overt sexual abuse was much stronger with Urrutigoity and Ensey.

After Bishop Timlin was advised that Clay was accused of also abusing John Doe, the bishop removed him from his teaching position at Bishop Hafey High School in Hazle Township, but with no apparent restriction as to travel. Later, Bishop Timlin offered to reassign Father Clay to St. Thomas More Church in Lake Ariel, Wayne County, but the priest had taken a leave of

absence and returned to his hometown of Dallas, Texas where he attempted to recover from the stress of his encounter with the District Attorney's office in Pennsylvania.¹⁹⁷

After Father Clay returned to the Dallas area, he hooked up with an old friend, Father Allan Hawkins of St. Mary the Virgin Church in Arlington. In 2003, Fr. Hawkins called Bishop Timlin to see if he had any objection to Clay helping him out with Mass and parish work. Timlin said he had no objections. According to Hawkins, he wasn't told of the accusations of pederasty against Father Clay or that Clay's case was still under an internal investigation by the Scranton Diocese.

In April 2002, Bishop Joseph Martino, the new Ordinary of Scranton wrote Clay asking what his plans were for his future ministry.”¹⁹⁸

According to Chancellor Rev. Robert Wilson of the Dallas Diocese, diocesan officials did not know anything about Father Clay, much less that he was assisting Father Hawkins at the Arlington parish.

Fr. James Early, Chancellor of the Scranton Diocese, said that Clay had advised the diocese that he was working in Texas as a medical insurance reviewer. If his statement is true, this means that apparently Timlin kept his own Chancellor in the dark as to Fr. Clay's pastoral activities at St. Mary's. For his part, Timlin defended his actions on the basis that no criminal charges resulted from John Doe's accusations (due to the statute of limitation) and he (Clay) was not named in the subsequent civil lawsuit filed by John Doe.

One parishioner from St. Mary's who was interviewed by a reporter for *The Dallas Morning News* after the Scranton story broke exclaimed that “He's excellent with the young people. ...They feel like they can talk with him.”¹⁹⁹

Hmmmm. Let's see. A pederast who is good with young people and makes them feel that they can communicate and confide in him! Absolutely astonishing!

The same Dallas paper also reported that the Congregation for the Doctrine of the Faith has supposedly authorized an ecclesiastical judicial process against Urrutigoity, Ensey and Clay.²⁰⁰ The reporter said that Fr. Urrutigoity had been recently spotted in the Dallas area. The \$64,000 question is whether or not the two accused SSJ priests will flee the country to South America before their trial begins?

New Victim of SSJ Priests Comes Forward

As of August 2004, the jury trial for the John Doe Case scheduled for

September 2004 has been postponed.²⁰¹ Both the Diocese of Scranton and Bishop Timlin, and the FSSP and St. Gregory's Academy have filed separate motions for summary judgment, that is, they seek to be dropped as defendants in the case.²⁰²

Mr. John Zoscak is the latest key witness in the trial. He made his accusation in July 2004. He is the fourth former accuser of Urrutigoity, the first being the Argentinean seminarian, the second Mr. Selinger, and the third, Mr. John Doe.

Mr. Zoscak graduated from St. Gregory's Academy in 1999 and then entered the SSJ as a novice the following September.²⁰³

In his affidavit of July 9, 2004, Zoscak stated that during the winter or spring of his second year with the SSJ, Fr. Urrutigoity pressured the youth to sleep in the same bed with him. The priest attempted to remove the novice's misgivings by telling him that he held a puritanical attitude and that this was due to a bad relationship with his father. For the first months nothing happened, said Zoscak. Then one night, the priest grabbed his private parts. The boy resisted the priest's attentions and Urrutigoity took his hands away. Zoscak said he only told one member of the SSJ about the incident. Urrutigoity later told Zoscak not to tell anyone what happened and that the incident was an accident. In the summer of 2004, when Zoscak went to the District Attorney's office to report the abuse he was told that criminal prosecution was barred because of the statute of limitations.²⁰⁴

It is significant that in an August 29, 2004 interview with the Scranton *Times Tribune*, Bethlehem attorney Joseph Leeson, who represents St. Gregory's Academy and the Priestly Fraternity of St. Peter's, stated that aside from the John Doe complaint, there have been no specific allegations of improper activity that in any way involved the school. "Nothing happened at the school and we question whether anything happened at all," Leeson said. "This is the only student at the school, as far as we know, who ever made this allegation."²⁰⁵

Apparently the FSSP and St. Gregory's are still in denial.

Attorney James Bendell did win a victory for his client, Mr. John Doe, when the Judge John E. Jones ruled that the psychological evaluations on Fathers Urrutigoity and Ensey from Southdown Institute in Canada, where the two priests were examined, be handed over to Bendell albeit under strict rules of confidentiality.

The priests have filed an appeal of the ruling.

Although Bishop Timlin had ordered the evaluations as part of the standard procedure regulating priests charged with the sexual abuse of minors, he later claimed he never actually saw the reports and therefore, under the law, the documents are protected by doctor-patient privilege. The priests' attorney has claimed that the priests never signed release forms.²⁰⁶

In October 2002, attorney Bendell filed more than 150 pages of Bishop Timlin's deposition for the John Doe case that had been taken shortly before his retirement. Bishop Timlin tried to justify the unjustifiable.

Bishop Timlin is still attempting to arrange loans for the Society of St. John to pay off their huge debt—after all someone has to pay for the \$134,000 worth of luxurious furniture the Society purchased that included a \$6,828 bar, a \$2,885 cocktail table, a \$7,845 entertainment center, a \$12,995 desk, a \$15,000 bedroom set, and a \$26,480 dining table. To date the SSJ has squandered at least \$5,000,000 given by Catholic donors to build God's City and the College of St. Justin Martyr. Are Scranton Catholics willing to pick up the SSJ's expense tab without a full accounting by Bishop Timlin?²⁰⁷

Sadly, while Bishop Timlin has obviously had difficulty in suppressing the criminal elements in the Society of St. John, he has nevertheless found the will and way to suppress the College of St. Justin Martyr even though its officers were innocent of any wrong doing.²⁰⁸ At one point, Timlin offered to grant the college canonical status in the Scranton Diocese if Bond stopped his campaign against the Society of St. John (an offer made to other witnesses, not Dr. Bond directly). Timlin has since denied ever making the offer.

In his "Sixth Open Letter" to Bishop Timlin sent out on July 27, 2002, Dr. Jeffrey Bond opened the door to the hereto unasked burning question that goes to the heart of the SSJ scandal. Is Bishop Timlin himself a homosexual whose secret vice has opened him up to blackmail by the Society of St. John? This is a very relevant question given the role that extortion and blackmail have played in the ecclesiastical career of other homosexual American bishops and cardinals. Perhaps we will get a definitive answer to this question when the John Doe Case goes to trial.

Bishop Martino Suppresses SSJ

Bishop James Timlin retired from the Scranton Diocese on July 25, 2003.

He was replaced by Joseph Francis Martino, a former Auxiliary Bishop of Philadelphia, ordained by Anthony Cardinal Bevilacqua.

On November 19, 2004, Bishop Martino issued a canonical decree of suppression against the Society of St. John. The decision to suppress the Society was based primarily on financial grounds and the SSJ's inability to achieve its stated aim in the six years of its existence.²⁰⁹ The decree was published in the diocesan paper, *The Catholic Light*, on November 25, 2004. Bishop Martino has since turned the matter over to the Holy See, which will have the last word on the SSJ.

Members of the Society are currently in Rome attempting to have the decree overturned. Fr. Urrutigoity has been seen in Rome wearing a cassock even though he has been suspended from ministry.²¹⁰

Further, the Society sent out a 2004 Christmas financial appeal *after* the decree of suppression was issued. The appeal letter states that the Society of St. John "is alive and well."²¹¹

The Society of St. John fraud continues.

As for the FSSP, it should consider closing down St. Gregory's Academy. To repeat the warning of Saint Anthony Marie Claret, "the only morally certain solution" to the moral corruption of a religious institute is to close it down and send the students and staff home. If the institute is to be reconstituted, it will need "an entirely new faculty, students, and priestly support to do so; this is so because there are always relationships which will never be discovered, and if these are present in the new foundation, the conspiracy will be renewed," said Saint Claret.

One final note. Alan Hicks, the former headmaster of St. Gregory's Academy, has been hired as the principal of Gateway Academy, a Legionnaires of Christ school in Chesterfield, Mo., a suburb of St. Louis. His appointment as head of still another Catholic private boys' school after his scandalous performance at St. Gregory's and his protection of the criminal pederasts of the Society of St. John, offers a perfect introduction to the unresolved scandal surrounding the Legionnaires' founder Father Marcial Maciel.

The Legionaries of Christ

THE FATHER MARCIAL MACIEL CASE

Although neither time nor space permits a full accounting of the charges of sexual abuse against the Rev. Marcial Maciel Degollado, founder of the Legionaries of Christ, this writer believes that it is important to at least cite the essential details of the case as an expression of solidarity with his

accusers in the hope that they will eventually receive a fair hearing from the Holy See. Whereas in the United States today, one credible charge of the sexual molestation of a minor by a Catholic priest or religious is sufficient to merit an immediate suspension and an investigation by Church authorities, in the case of Father Maciel, nine credible charges have not, as yet, been sufficient to bring his case before the highest juridical tribunal of the Holy See.

On the contrary, following the 1997 charges made against Fr. Maciel, the Holy Father went out of his way to demonstrate his confidence in and support for the priest, who as the head of a religious congregation reports to and is directly responsible to the pope.²¹² On December 31, 2001, Angelo Cardinal Sodano, Vatican Secretary of State, second in command at the Vatican, blessed and inaugurated the new headquarters of the Pontifical Athenaeum Regina Apostolorum, the Legion's University in Rome.

In this short account of the nature of the charges against Maciel, that includes information on history of the order, the reader will recognize an uncanny number of similarities between Fr. Urrutigoity, founder of the Society of St. John, and Maciel, the founder of the Legionaries of Christ.

Early Background on Father Maciel

Marcial Maciel was born on March 10, 1920, in Cotija de la Paz in the lush agricultural state of Michoacan, Mexico on the Pacific coast. His parents, Francisco Maciel and Maura Degollado Guizar, came from an honorable Catholic lineage that produced four bishops including Bishop Bl. Raphael Guizar Valencia who was beatified by Pope John Paul II on January 29, 1995, and one military general.

On the Feast of the Sacred Heart of Jesus in 1936, the 16-year-old Maciel believed he received a calling to the religious life from God. The first uncle to permit Maciel to enter into a diocesan seminary was Bishop Raphael Guizar Valencia of the Diocese of Veracruz-Jalapa. There appeared to be some kind of a "misunderstanding" at the seminary and Maciel left to begin the rounds of others including a seminary in the Archdiocese of Chihuahua to the north under his uncle Archbishop Antonio Guizar Valencia. He had been expelled from four seminaries when his uncle Bishop Francisco María González Arias of the Diocese of Cuernavaca undertook the private religious training and formation of his nephew who was intent upon starting a religious order of his own.²¹³

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Prior to his ordination, in 1941, Maciel began to attract a small group of preadolescent and adolescent followers to his new “congregation” called the Missionaries of the Sacred Heart and the Virgin of Sorrows. Maciel later changed the name to the Legionaries of the Pope, and finally, the Legionaries of Christ, an identification with the quasi-military model of the ancient Roman Legions. His followers called Maciel, *Nuestro Padre* (Our Father), a practice that the founder encouraged.

Maciel was ordained by his uncle-bishop in the Diocese of Cuernavaca (Morelos), Mexico on November 26, 1944, at the age of 24.

According to Alejandro Espinosa Alcala, author of *El Legionario* and formerly one of Maciel’s most trusted lieutenants, one year after Maciel’s ordination, an accusation of molestation was made against him by Mr. De la Isla the father of three preadolescent boys whom he had placed in care of the Legion.²¹⁴ After the youngest son confided to his father that Maciel molested him, the distraught father taxied from Querétaro to the office of Maciel’s uncle, Bishop Francisco González in Cuernavaca to file a complaint against Maciel.²¹⁵

Espinosa reports that Maciel was punished by his uncle-bishop, *suspensio a divinis*, and he was stripped of his priestly faculties.²¹⁶ There is no record that Maciel’s status was ever regularized.

Ignoring the sanctions, Maciel continued to exploit his family’s hierarchical connections and embarked on a campaign to raise funds for his fledgling order from wealthy patrons in Mexico and Spain.

In June 1946, while Maciel was visiting in Rome, he attracted the attention of Pope Pius XII, who was said to be impressed with the young man’s zeal and the concept of his new militaristic religious order.

On July 13, 1948, the (renamed) Legionaries of Christ was approved by Pius XII who assigned the order the special apostolate or charism of recruiting and training priests for Latin America.²¹⁷

That same year, Father Maciel established a junior seminary in a beautiful mansion in Tlalpan, a suburb south of Mexico City. He sent his older novices to the University of Comillas in Santander, Spain. The Jesuit-operated university trained diocesan priests for Mexico, whose clerical ranks had been decimated under a series of anti-clerical, Masonic regimes.

According to Espinosa, it was during confession and spiritual direction that these older candidates from Mexico revealed to Jesuit priests, Rector

Francisco-Javier Baeza and the school's Spiritual Director, Father Lucio Rodrigo, that Father Maciel was involved sexually with his novices.²¹⁸ Bound by the seal of confession and confidentiality, the two Jesuits searched out canonical means to clip Maciel's wings, and minimize his influence and power.²¹⁹

Maciel weathered the storm by attacking the Jesuits for their alleged "resentments" toward his new order.²²⁰

In the early 1950s, Maciel established new seminary headquarters at Ontaneda, Spain where students received their training in philosophy and then went to Rome to receive their advanced degrees in theology at the Gregorian University.²²¹

Pope Paul VI approved the Legionaries of Christ as a congregation to Pontifical Right in a *Decretum laudis* or Decree of Praise issued on February 6, 1965.

In addition to the traditional vows of obedience, poverty, and chastity, Legionaries take a fourth vow—the "no-snitch" vow. They swear not to speak ill of *Nuestro Padre* (Maciel) or his Legion, and to report to their superiors anyone who does.

As a rule, Mexican postulants are recruited at an earlier age than their American, Canadian and Irish counterparts, sometimes as young as 10 or 12 years old. The former are frequently referred to as Maciel's "apostolic schoolboys" and because of their head start are often given better posts and assignment than their North American brethren. This practice may account for the fact that all of Maciel's accusers were either Mexicans or Spaniards. In 1970, Pope Paul VI made the Mexican State of Quintana Roo the personal prelature of the Legion.

To date, the Legion claims a congregation of 515 priests, 2,300 minor and major seminarians and apostolic operations in over 92 cities in 20 countries.²²² It is often looked upon as a "traditionalist" order along the lines of Opus Dei.²²³ The Legion's lay army also founded by Fr. Maciel is called *Regnum Christi* (Kingdom of Christ). It is said to have 50,000 members worldwide and has its international formation center for lay men and women as well as deacons and priests in Wakefield, R.I. It has an undetermined number of lay people that can reach 400,000 persons among consecrated, sympathizers and collaborators.²²⁴

First Investigation in Rome

From October 1956 to February 1959, Father Maciel was the subject of a Vatican investigation involving earlier charges of financial mismanagement, misrule and personal misconduct (drug addiction) not directly related to sexual abuse.²²⁵

According to Belgian Bishop Polidoro Van Vlierberghe, OFM, the only surviving member of the investigative team, who was at the time of his appointment serving as Apostolic Administrator of Illapel, Chile, the Legion's seminarians in Rome were interviewed under oath personally and privately and given every opportunity to level any kind of accusation against their superior, Father Marcial Maciel. None did, including the young men Maciel had allegedly molested.

Bishop Van Vlierberghe stated that during this period Fr. Maciel was suspended from his office and left Rome, although eye-witnesses claim that Maciel never relinquished his authority over the Legion and controlled it from afar.²²⁶

Although Vlierberghe concluded that there was no evidence against misdeeds on the part of Fr. Maciel of any kind, he did acknowledge that two Mexican bishops and a group of Jesuits supported the accusations against the priest. On February 6, 1959, Maciel returned to his leadership post as Superior General of the Legionaries of Christ, without a canonical definition of the case.²²⁷

It was not until the *Hartford-Courant* exposé of the winter of 1997 that the darker details of the 1956 investigation were revealed.

Readers should keep in mind two important facts about the 1956 Apostolic Visitation to the Legion's seminary.

First, the nine men who, some 40 years later, publicly charged Fr. Maciel with sexual abuse were *not* the same men who made the accusations that lead to the 1956 investigation.

Second, the young men who said they were sexually abused by Father Maciel prior to the 1956 investigation thought that their superior was being investigated on charges of sexual molestation. They said they lied to protect Father Maciel, the Legion and themselves from the hint of sexual scandal.

The *Hartford Courant* Breaks Story

On February 23, 1997, the *Hartford Courant* published in Hartford, Connecticut, in the Legionaries' back yard, released an explosive story titled,

“Head of Worldwide Catholic Order Accused of History of Abuse” by Gerald Renner, *Courant* religion writer, and Jason Berry, author of *Lead Us Not into Temptation*.²²⁸

According to the authors, after decades of silence, nine former members of the Legionaries of Christ had come forward to accuse the Legion’s founder and Superior General, Rev. Marcial Maciel Degollado, of sexual molestation when they were young postulants and seminarians in Spain and Italy during the 1940s, 50s and 60s.²²⁹

Maciel’s accusers told the *Courant* that their actions were galvanized by the ongoing reluctance of the pope and the Roman Curia to respond to complaints from at least two of the victims who had used official juridical channels established by the Vatican to present their complaints. The immediate provocation was the publication of a letter written by Pope John Paul II to Fr. Maciel in which the founder of the Legion was held up as “an efficacious guide to youth.”²³⁰

The names of Maciel’s accusers are Father Félix Alarcón-Hoyos of Venice, Fla., Arturo Jurado Guzman of Monterey, Calif., Professor José de J. Barba Martin, Saul Barrales Arellano, and José Antonio Pérez Olvera, all from Mexico City, and Fernando Pérez Olvera of Monterey, Mexico, Alejandro Espinosa Alcala from rural Mexico, and Juan José Vaca of Holbrook, N.Y. Father Juan-Manuel Fernández-Amenábar, a former Legion priest, left a statement before his death in 1995 that he had been sexually abused by Fr. Maciel.

Most of Maciel’s accusers have filed sworn affidavits detailing the nature, timing and extent of their sexual abuse by Father Maciel.

A tenth accuser, Miguel Diaz Rivera of Oaxaca in south central Mexico issued a second affidavit following his initial tearful testimony to the *Courant* against Maciel. He claimed that he did not wish to be part of any trial against the founder of the order.²³¹

As a group, these men are atypical of most victims of childhood sexual molestation who have come forward in recent years. None of the victims seeks financial compensation from the Legion and none plans civil or criminal legal action against the party. Unlike most Catholic victims of clerical abuse, the majority of the accusers still cling to their Catholic Faith and have no ideological ax to grind either against the Legion or the Church. Most are engaged in academic, legal or ministerial pursuits except for

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Alejandro Espinosa, who operates a ranch in rural Mexico. The men say they are simply seeking the justice and accountability due them by Holy Mother Church.

With regard to the 1956 Apostolic investigation of Maciel, his accusers confess that they were unable to reveal their dark secrets to their inquisitors out of a sense of fear and shame combined with an inordinate sense of duty and loyalty to the man they called *Nuestro Padre*. They were also aware that any scandal involving a charge of the “unnatural vice” made against a prominent churchman would bring the roof down on Maciel, the Legion and stain their own reputation. There was the very human temptation to be silent in order to insure their ordination to the priesthood or to secure their current position in the order.

Arturo Jurado said that before the Vatican investigators came to the seminary headquarters in Rome, their headmaster told them that they were “evil people, of bad intentions,” and that the boys did not have to tell the truth.²³² Saul Barrales, dubbed “the charitable one” by his classmates, said that in 1957, during the height of the investigation, Maciel sent him to the Canary Islands to make sure he would not testify against the founder. Barrales said he served as a drug procurer for Maciel. He told the *Courant* reporters that it was difficult to get drugs (morphine) from the drugstores because they were forbidden (illegal), but that the nuns in Catholic hospitals were more inclined to give him drugs to take to Maciel. He said that although Maciel frequently approached him for sexual favors, he successfully resisted. He said that he would lie across the doorway of the bedroom when Maciel drifted off to sleep, to keep other boys out of Maciel’s clutches. Nine months after he had returned to Rome, Barrales was expelled by Maciel from the order, just short of ordination.²³³

Unspeakable Acts

For some of Maciel’s victims the alleged sexual abuse occurred when they were very young, just entering puberty. For others, the abuse began in their mid-teens and continued into adulthood. All of his victims were virgins at the time they were sexually assaulted.

Maciel’s accusers say that he molested more than 30 boys from the 1940s through at least the early 1960s and several claimed to have maintained a long-term sexual relationship with him.

The abuse, in its early stages took the form of masturbation. In some cases it

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progressed to sodomy.

In his initial lengthy and detailed statement to the *Courant*, Miguel Diaz said that Maciel told him that he was “suffering from a disease that caused him to retain sperm in his testicles, causing him insufferable pain that could only be relieved with a specific drug...or through masturbation, which he asked me to perform on several occasions and which I obviously did.”²³⁴

Arturo Jurado said that he was 16 when the priest summoned him to his bedside. Maciel instructed him to massage his stomach to relieve his pain and gradually guided the boy’s hands down to his genitals while Maciel began to fondle him. Jurado said that Maciel told him that he had received a special dispensation from Pope Pius XII to engage in these sexual acts to relieve his pain.²³⁵ As a young seminarian, Jurado said he masturbated Maciel about 40 times, but he drew the line when Maciel tried to sodomize him. Another boy was summoned to the bedroom when Jurado refused to submit to anal penetration.

Juan Vaca said that Maciel used the same grooming techniques on him. He was personally invited to join the Legion at the age of ten. He said he was 13 when Maciel began to molest him. The year was 1949. After his first sexual encounter with his superior, Vaca said he felt guilty and wanted to go to confession. Maciel told him that was not necessary, but seeing that the young boy was still distressed, gave him absolution and made the sign of the cross.²³⁶ Vaca suffered from terrible nightmares, so much so that during the day he would literally fall asleep standing on his feet.²³⁷

Vaca said Maciel had an obsession with light-haired, fair-skinned youth. He noted that when Maciel sent him to Spain in 1963, he received instructions from Maciel to get “the prettiest and smartest kids.”²³⁸

Father Vaca, who served as Maciel’s personal secretary was dismissed from his post and banished to Spain after he confronted Maciel about his sexual vice. Before he left the Legion in 1976, Vaca wrote Maciel a 12-page letter containing a record of Maciel’s sexual abuse of his spiritual sons. Father Vaca was incardinated by Bishop John R. McGann as a diocesan priest in the Diocese of Rockville Centre, Long Island, N.Y.

Father Félix Alarcón-Hoyos was born in Madrid. He joined the Legion in 1949 at the age of 16. He served Maciel in many capacities—as personal secretary, personal valet, procurer of narcotics for his superior and concubine.²³⁹ He left the Legion in 1966 before his ordination, but found a welcome in the Diocese of Rockville Centre under Bishop Walter Philip

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Kellenberg. In 1978, Father Alarcón transferred to a parish in Naples, Fla. and retired as a priest in good standing in 2001.²⁴⁰

José Barba said that Maciel sexually abused him as a teenage seminarian in Rome in July 1955. Two years later, during the Apostolic Visitation, he told Vatican investigators that Maciel was “a saint.” Barba left the Legion of his own volition in 1962. He was weighed down by guilt and suffering. He later went to Harvard where he earned an MA in Romance Languages and became a respected professor at the University.²⁴¹

Fernando Pérez said that he was approached sexually by Maciel when he was 14, but he managed to avoid his grasp. He said that Maciel punished him with solitary confinement for one month. He was later expelled from the seminary and shipped back to his family in Mexico.

His younger brother, José Antonio was not as fortunate. In the mid 1950s, on the pretense of being concerned for Fernando’s health, Maciel summoned the youth to his room and told him that Fernando was addicted to masturbation. The priest said he needed a sample of Antonio’s semen so as to secure a cure for his brother from a doctor in Madrid. Maciel masturbated Antonio to orgasm and collected the semen in a flask. Maciel then dismissed the boy with the consoling thought that he had done a good deed.²⁴² Antonio, who had been admitted to the seminary at age ten left the Legion at the age of 25. He likened his experience with Maciel to “being deflowered” and said he felt himself “an accomplice.”²⁴³

Alejandro Espinosa, born in Michoacan, Mexico, the founder’s birthplace on July 28, 1937 was one of Maciel’s “favorites.” He served Maciel from 1950 to August 1962, when he suffered a crisis of conscience and left the Legion. In 1963, he informed the Episcopal Office in Mexico City that he had been sexually abused at the hands of Father Maciel, but he was repeatedly told by Church officials as well as his confessors to let God handle the matter.²⁴⁴

In his interview with the *Courant*, Espinosa recalled that Maciel on occasion would bring him and another youth into his bedroom to engage in mutual masturbation. Maciel tried to quell the boy’s misgivings by telling him that the actions were “morally correct” and that he had received papal approbation to use boys not women to relieve his pain.²⁴⁵ Espinosa said that after years of sexual abuse, he was subject to homosexual impulses, but, by the grace of God, he never gave in to them.²⁴⁶

All of his accusers claimed that Father Maciel led a highly

compartmentalized life. They said he was quite capable of performing a deviant sexual act one moment and saying Mass or performing one of his many clerical duties the next. One of the accusers commented that Father Maciel was not known for his piety. Another was critical of the priest's lack of genuine affection and concern for the welfare of others and his total self-absorption.²⁴⁷

Vatican Informed of Maciel's Record of Sex Abuse

Juan Vaca, who served as head of the Legion in the United States for five years, was the first of the Maciel's victims to confront Fr. Maciel personally about the abuse and to report the abuse to Church officials at the Vatican.

His first official complaint to Rome was filed in 1978 with the assistance of Msgr. John A. Alesandro, a canon lawyer for the Diocese of Rockville Centre, N.Y., where Vaca had been accepted as a parish priest. The documents sent to Rome included back-up testimony by Father Felix Alarcon.

Msgr. Alesandro said the Vaca case went through normal diplomatic channels and that the Vatican acknowledged receipt of the 1978 communication, but nothing ever came of the charges against Maciel. He told the *Courant*, "It's a substantive allegation that should have been acted on."²⁴⁸

Vaca's second attempt to get a Vatican hearing occurred in October 1989 when he sought a dispensation from his priestly vows to marry. In his letter to the Holy Father, Vaca laid out the details of his sexual and psychological abuse by Fr. Maciel that began in 1949 in Cobrecas, Spain when he was 13, continued for a dozen years into adulthood, and finally ended when Vaca was due to be ordained. Vaca received his dispensation in 1993, but he never received a reply to his accusations against Fr. Maciel.

"Let There Be Justice"

Before his death on February 5, 1995, the very much beloved Father Juan-Manuel Fernández-Amenábar forgave Father Maciel for sexually abusing him with the words, "Let there be pardon, but let there be justice."²⁴⁹ So far, there has been no justice from Rome.

Official response by the Holy See to the charges of sexual abuse by Fr. Maciel to date have been disingenuous at best. To attack Father Maciel is to attack the Church.

The Legion's line of defense has not been directed so much at Maciel's

accusers as it has been at Gerald Renner and Jason Berry who broke the story in the *Hartford Courant*.

As for Father Maciel, he has for all practical purposes taken a vow of silence on the matter. Spokesmen for the Legion say that he prefers to take the high road, forgiving his accusers and saying as little as possible about the accusations.

Thus far, there has been no call by Maciel's supporters in or out of the Legion to bring the matter to trial so that each party can have their day in court.²⁵⁰

On January 3, 2005, David Clohessy, National Director of Survivors Network of those Abused by Priests (SNAP), issued a press statement that he had been advised that the Vatican had re-opened its investigation of sex abuse charges against Father Maciel. However, it is unlikely that justice will be done under Pope John Paul II.²⁵¹

The Society of the Divine Savior

THE COLONIZATION OF RELIGIOUS ORDERS

The Salvatorian Order was founded in Rome on December 8, 1881 under the reign of Pope Leo XIII by Johann Baptist Jordan, its first Superior General, who took the name Father Francis Mary of the Cross. Pope Pius X granted the Society its first papal approbation in May of 1905.²⁵²

In addition to imposing the traditional vows of poverty, chastity, and obedience, Fr. Jordan imposed a fourth vow of apostolic mission work. He based the rules and constitution of the Society on the model of the Society of Jesus (Jesuits). The Salvatorian habit is black with a black cincture tied in four knots to remind the religious of his four vows.

The first three members of the Salvatorians landed on the nation's shores in New York City on July 25, 1892.²⁵³ The Society gradually shed its heavy German and mid-Western rural identification and by the end of the Second World War had become more urbane and cosmopolitan. Major changes within the Society took place in the post-war era when thousands of returning GIs flooded Catholic seminaries across the nation. Even smaller religious orders like the Salvatorians enjoyed an unprecedented period of expansion and growth.

Membership in the Salvatorians reached a numerical zenith in 1964 with 406 members including ordained priests, scholastics, brothers and novices.

Investitures peaked in 1961 with eleven brother novices and fortyfour clerical novices in training and formation. Salvatorians from the North American Province served in India, China, Macao, Colombia, Mexico and Tanzania.²⁵⁴

Fr. Steven Avella, the Salvatorian's official historian, reports that between 1947 and 1967, religious life in the Society of the Divine Savior was characterized by "a period of relative stability and predictability."

"The basic structure of recruitment, novitiate, ongoing formation, perpetual vows and ordination was solidly in place. Exceptions to the rule were rare," said Avella. Recruitment posters invited men of all ages from graduates just out of high school to older candidates with delayed vocations to "leave the world" and consecrate themselves to God.²⁵⁵

During the initial period of seminary formation the candidates were vetted for suitability and readiness for religious life. A separate program of formation that did not include a formal education program was in place for men who wished to follow the vocation of a Salvatorian brother.²⁵⁶

"Separation and isolation were the hallmarks of the novitiate during the pre-Vatican II epoch," Avella explained, and overall early training for religious life was a mix of "joy, tension, boredom, and excitement."²⁵⁷ Travel outside the compound was restricted during the first year of religious formation, he noted.

"The practice and the form of common prayer were non-negotiable elements of religious life," Avella reported.²⁵⁸ The daily seminary regimen included morning and evening prayer, time for meditation before the Blessed Sacrament, the recitation of the Rosary and the Angelus at the noon hour, and the Holy Sacrifice of the Mass. Most meals were eaten in silence accompanied by spiritual readings. Recreation was a communal affair. The vow of poverty was strictly enforced and no members were permitted separate savings or checking accounts. The Salvatorian habit was eschewed only for sports and manual labor. Manly deportment was expected at all times.²⁵⁹

To the religious superior belonged the tasks of maintaining strict discipline and an *esprit de corps* in the house. He is the chief guardian of the observance of the rule by all members of the common household.²⁶⁰ All permissions for anything not considered routine came through the superior.²⁶¹

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All in all, Salvatorian life including the training and formation for the priesthood and brotherhood from the post-war era to the close of the Second Vatican Council mirrored the standards for the religious life found in the Catholic Church the world over.

Revolution, Upheaval and Disintegration

The American Salvatorians reacted favorably to the call to “return to the original charism of their founder” and to experiment with new forms of communal living and worship and service found in the Second Vatican Council’s decrees on the renewal of religious life, *Perfectae Caritatis*, and *Renovationis Causam*.²⁶² The Salvatorian leadership at Mount St. Paul College in Waukesha, Wis. and the Divine Savior Seminary in Lanham, Md., enthusiastically threw itself behind the program of “renewal.”²⁶³ Their first task was to rework the Society’s Constitutions and Rule of Life.²⁶⁴

In June 1969, a special meeting of Salvatorian Chapter leaders was called in Rome by the General Director for the express purpose of revising the order’s Constitution. The American delegation succeeded in ramming through its own agenda of liberalizing the Society’s rules of governance at all levels. Under the principle of subsidiarity, much of the authority and power of the Generalate, the Society’s central governing body hereto dominated by the Germans, was given over to Provincial and local administration. The move toward greater autonomy for national offices corresponded to the increased desire of the North American Province to be free of Roman influence.²⁶⁵

In the midst of the disruption to the order caused by the new radicalism and progressivism and modernity of its leaders and some rank and file members, the North American Province was hit with a major financial disaster.

The Province’s indebtedness was due in part to its overextended building programs of the previous two decades and the failure of a speculative stock-market program to produce the revenue required to maintain these programs. The Americans were drowning in debt and neither the Society’s Generalate in Rome or the Holy See were of a mind to bail them out. On November 3, 1970, the Province filed for bankruptcy in U.S. Federal Court in Milwaukee.²⁶⁶ The strain of trying to maintain a semblance of continuity while closing and selling off much of its buildings and property added to the instability of the North American Province already besieged by growing internal dissent and division.

The new model of religious life that was eventually adopted by the North American Province stressed the autonomy and dignity of the individual, at the expense of the demands of the religious community at large.²⁶⁷

“Community where it existed would be voluntary.”²⁶⁸ Not surprisingly, the Salvatorians’ traditional communal life of liturgical prayer and worship virtually disappeared overnight as members left the larger formalized apostolates to form smaller more informal communities that better served the autonomous person and his particular needs, wants and desires. Scores of Salvatorians left the Society either to marry or to “find themselves.”

Corporate discipline, that is the prescribed rules of the house, was not relaxed. It simply vanished as the militant young Turks in the order demanded more control over their lives. Their demands were met.²⁶⁹

“Individual initiatives, individual apostolates, individual lifestyles (even those traditionally at variance with community values) were to be encouraged or at least tolerated,” said Avella.²⁷⁰ Presumably, the reference to “lifestyles” included opening up the Salvatorian novitiate to homosexual candidates, if indeed an exclusion policy had been in effect in the past. The new activist apostolic model also embraced a ministry for “gay men and women.”²⁷¹

“This newfound religious identity was celebrated as a triumph of pluralism and diversity which many believed would make the Society stronger—a forerunner of the shape of religious life to come,” Avella noted.²⁷²

In fact, the “renewal” of Salvatorian life never materialized. Instead renewal became another word for dissolution. By the late 1990s, the Salvatorian Order had virtually “renewed” itself into oblivion. There can be little doubt that the Salvatorian’s dalliance with the Homosexual Collective was an important factor in the overall disintegration of the North American Province.²⁷³

The Formation of a “Gay Task Force”

In February 1972, the newly created 15-member “Salvatorian Commission for Justice and Peace” met for the first time in Milwaukee, Wis. to lay out the Society’s new agenda for social justice and human rights agenda and to establish individual task forces to implement the Commission’s overall objectives and initiatives. The most controversial of these task forces was the “Gay Ministry Task Force.”²⁷⁴

According to historian Avella, the inspiration for this particular task force

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was an African-American Salvatorian brother from Philadelphia named Grant Michael Fitzgerald. Brother Fitzgerald's credentials as a "gay rights" activist and self-professed homosexual-religious were well known, in and out of Salvatorian circles.²⁷⁵

Fitzgerald was present at the organizing meeting of the Peace and Justice Commission and urged the membership to include the full range of "gay rights" in its campaign for human rights. The Commission's Human Rights Task Force, later renamed the Gay Ministry Task Force, was created in September 1972.

In the meantime, Fitzgerald also worked with Father Ramon (Ronald) Wagner, SDS, the Director of Renewal for the Provincialate, to develop a series of resolutions upholding "gay rights" for presentation to the membership of the National Federation of Priests' Councils (NFPC) meeting in Denver in March 1972.²⁷⁶

Fitzgerald was also active in the Gay People's Union in Milwaukee in an effort to "help those who are homosexual to become accepting of and comfortable with (integrated in) their homosexuality."²⁷⁷

At its September 19–30, 1972 meeting, the Salvatorian Gay Ministry Task Force set its goals for the coming year:

To develop a program of ministry to the Salvatorian community in the area of human sexuality. Specifically, the task force will attempt to educate Salvatorians and others so that fears and ignorance ... will not inhibit them from upholding the dignity of all persons whatever their sexual orientation.²⁷⁸

The task force also enumerated an 11-point program that included human sexuality workshops for the Salvatorians as well as the distribution of a bibliography on homosexuality and the integration and networking of the Gay Ministry Task Force with other Salvatorian Peace and Justice ministries.²⁷⁹

At the 15th Provincial Chapter held in the Siena Center in Racine, Wis. in February 1973, the membership sanctioned Fr. Ramon's "Peace and Justice" itinerary including the resolution that "the American Province of Salvatorians affirms and pledges support to its members engaged in efforts to establish a viable ministry to the homosexual community—as those efforts are outlined in the 11-point proposal of the Salvatorian Justice and Peace Commission's Task Force for Gay Ministry."²⁸⁰

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With the passage of this resolution, the North American Province of the Society of the Divine Savior became part of the Homosexual Collective within the Catholic Church. With the election in June 1973 and subsequent reelection in 1976 and 1979 of Fr. Myron Wagner as Provincial Superior, the moral rout of the Society in the United States was complete. Father Wagner, a devotee of Abraham Maslow and his theories of “self-actualization” did for the Salvatorians what Carl Rogers had done for the Sisters of the Immaculate Heart in California.

News of the passage of the Gay Ministry resolution was picked up by *Crux of the News* in its April newsletter and the Gay Ministry Task Force started to attract international attention.²⁸¹ In response, the Task Force formulated a general mailing that announced the good news of “gay liberation.” Two educational modules were later developed—one on “homophobia” and one entitled “A Christian, Gospel and Ministerial Rationale for a Ministry to Homosexual Persons.” Avella reports, “By the end of 1973, the task force had a mailing list of 150 names, \$500 in donations, and a mandate from the NFPC to continue its work.”²⁸²

282

page booklet, *Ministry/USA: A Model for Ministry to the Homosexual Community*, with two appendices—a short “gay” bibliography on homosexuality and a list of “gay” organizations around the United States. The publication was given wide distribution by the National Center for Gay Ministry in Milwaukee.²⁸³

The cover letter that accompanied the publication stated that the insights of the Task Force publication were not to be considered definitive and that the proposed model for homosexual ministry was based “primarily on experimental wisdom of members of the task force ...and have not been fully developed.”

When Wagner presented the overtly pro-homosexual publication for approval by the representatives of the NFPC meeting in San Francisco in March 1974, it was rejected by the House of Delegates.

Avella said that after the meeting, the impression went out that the Society of the Divine Savior was now open to active homosexuals. He also noted that there were a number of “unpleasant episodes” in the Washington, D.C. area when active homosexual men began to apply for admission to the order after

the national publicity received by the Salvatorian Gay Ministry Task Force.²⁸⁴

In 1978, in a report to the Provincial Synod, Fr. Glenpatrick Willis, Director of Formation, complained that pressure from their own Gay Ministry Task Force had led to the acceptance of “unqualified” and “risky” candidates for membership in the Salvatorians simply because they were homosexuals. He expressed a need for a more authoritative and formalized position on the matter.²⁸⁵

By now, discontent with the pro-homosexual bias of the Gay Ministry Task Force had polarized the entire Salvatorian Community in the United States. But Father Wagner was unimpressed.

Avella said that Wagner “went on to dismiss critics of the ministry as being uncomfortable with a truly prophetic stance, being unaware of the changing nature of sexual ethics, and even being out-and-out homophobes.”²⁸⁶ Wagner said the task force’s position did not contradict Church moral teachings, but was simply an affirmation of gay civil rights.²⁸⁷

Under Wagner’s watch, Father Raphael Birringer, a Salvatorian pastor at St. Pius X Church in Wauwatosa, Wis., permitted Dignity to use his parish until Archbishop Weakland clamped down on the pro-homosexual organization many years later.²⁸⁸

According to Avella, despite Father Wagner’s attempt to defend the existence and rationale for the Peace and Justice Commission’s Gay Ministry Task Force, by 1975 it had lost its effectiveness as a change agent within the American Province. It was disbanded under the new administration of Provincial Director, Father Justin Pierce in 1979.

Unfortunately, this was not the end of the story for while the Gay Ministry Task Force was formally dissolved by Fr. Pierce, it did not disappear entirely. It simply went underground to be resurrected as part of a new organization, New Ways Ministry, created by Salvatorian Robert Nugent and School Sister of Notre Dame Jeannine Gramick.

In Chapter 17 on New Ways Ministry, we will see how all the elements of the Homosexual Network in AmChurch that have been discussed in this section come together to move the Homosexual Agenda in the Church ever forward. By any measure, it makes for a very chilling tale of deceit and subversion.

Notes

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1 The term “religious orders” as used in this chapter refers in the broadest sense to orders proper, to congregations, and to societies of apostolic life even though there are specific differences between these groupings.

2 Rueda, 344. The quote is taken from a speech titled “Sexual Forms” (in Sexuality) given by Gabriel Moran, a Christian Brother, in Lockport, Ill. in 1977. Moran was teaching at Boston College at the time of his talk. The sitting bishop of Boston was Humberto Cardinal Medeiros. In his talk, Moran referred to same sex relations as “homophile relations.” He stated that married and single heterosexuals feel threatened by homophiles who are not isolated individuals nor are they getting together to have children. He added, “Responsible homophile relations are a dramatic example of mutual love. They show that patriarchal ownership is not necessary and that sex is not simply a contract for mutual exploitation...” Moran left the Christian Brothers in 1986 and later married. He is the director of the graduate program of religious education at the Steinhardt School of Education, New York University and continues to be one of the most important figures in the catechetical revolution of post-Vatican II. His writings are listed on the USCCB Department of Education website.

3 Aquin.: SMT SS Q[11] A[3] Body Para. 2/2 at <http://www.aloha.net/~mikesch/aquinas.htm>.

4 See Wagner, “Gay Catholic Priests: A Study of Cognitive and Affective Dissonance.”

5 Rueda, 341.

6 Ibid. See Chapter 17 for an in-depth examination of both organizations.

7 For a birds-eye view of Western Monasticism see <http://www.newadvent.org/cathen/10472a.htm>.

8 For an excellent discussion of religious orders and their unique role in history of the Roman Catholic Church see <http://www.newadvent.org/cathen/12748b.htm>. For background on the Hospitallers see <http://www.newadvent.org/cathen/07476a.htm>. For information on Military Orders see <http://www.newadvent.org/cathen/10304d.htm>.

9 This modified quote is taken from Romano Amerio in *Iota Unum*. As Amerio correctly points out, Christ’s command that “man should deny himself not *realize* or *actualize* himself,” is the foundation of all Christian life not just that of religious. Compare this statement with that of Carmelite

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Father Ernest E. Larkin in “Scriptural-Theological Aspects of Religious Life,” a speech delivered at the Conference of Major Superiors of Religious Men held in Mundelein, Ill., on June 26, 1968. Father Larkin explained that “Pre-Vatican thinking saw the religious vocation less in terms of becoming a person, creating community, and being involved in the great social issues than in personal detachment and a supernatural charity nourished by spiritual exercises and the observance of the cloister. The emphasis has shifted now to these new values...” See carmelnet.org/larkin/larkin065.pdf.

10 Statistics taken from the Catholic Information Project, USCCB Department of Communications at <http://www.nccbuscc.org/comm/cip.htm>.

11 David O'Reilly, “Religious orders unlikely to adopt mandatory dismissal,” *Philadelphia Inquirer*, 8 August 2002 at www.philly.com/mld/inquirer/3797296.htm.

12 See John P. Marshall, “Diocesan and Religious Clergy—A History of a Relationship 1789–1969,” *The Catholic Priest in the United States*, ed. John T. Ellis (Collegeville, Minn.: St. John’s University Press, 1971) for an interesting historical perspective on diocesan and religious life and problems.

13 Ibid.

14 Amerio, 318.

15 Ibid. According to Amerio, during this same ten-year period the numbers of Dominicans worldwide fell from 10,000 to 6,000; Capuchins fell from 16,000 to 12,000; Jesuits from 36,000 to 26,000; and Salesians from 22,000 to 17,000.

16 Ibid., 319.

17 Ibid., 318.

18 Ibid., 321.

19 Ibid., 319.

20 Ibid., 325.

21 Larkin.

22 Although it is almost impossible to get an accurate statement of assets directly from religious orders, such information sometimes surfaces in indirect ways. For example, on January 5, 2004, Mellon Bank, a global financial service, issued a press release stating that the Daughters of Charity, one of the oldest orders of nuns, had agreed to let the bank retain custody and

manage its \$1 billion fund.

23 Rueda, 506.

24 Ibid., 504–507.

25 Ibid., 332–333.

26 Shaughnessy, “The Gay Priest Problem.”

27 See Don Lattin, “Catholic Groups Religious Orders Test for AIDS,” *San Francisco Chronicle*, 1988, at

wysiwyg://187/http://www.aegis.com/news/sc/1988/sc880806.html. Lattin reports that the Oblates of Mary Immaculate have initiated AIDS testing for candidates to the Order on the basis of financial (not moral) considerations. He wrote that other religious orders such as the Marists (Society of Mary) are considering testing for AIDS as part of the screening process for men seeking to enter the Order, while groups like the Jesuits are divided on the issue of mandatory testing for AIDS.

28 Rueda, 345.

29 Ibid.

30 Ibid.

31 Ibid., 346.

32 Ibid.

33 Ibid., 345.

34 The Dallas “Charter for the Protection of Children and Young People,” developed by the Bishops’ Ad Hoc Committee on Sexual Abuse requires the permanent removal from all ministries of any priest (not bishop or cardinal) found guilty of the sexual abuse of a minor. Offenders will not receive a future assignment. The Charter requires church authorities to notify civil authorities of an allegation of abuse against a priest and provides for the creation of a Diocesan Review Board and a National Review Board to monitor the effectiveness of individual dioceses in implementing the Charter and to make recommendations to the USCCB and American bishops on matters related to the sexual abuse by clerics, religious, brothers, and diocesan employees. The full text of the Dallas Charter (Revised Edition) passed at the November 2002 General Meeting of the American Bishops has yet to be ratified by the Vatican. It is available at the USCCB website at <http://www.nccbuscc.org/bishops/charter.htm>.

35 Gill Donovan, “Religious orders take a different view of abuse policy,” *National Catholic Reporter*, 16 August 2002.

36 Joseph G. Cote, "Edmundites chime in on pedophile priests," *The Echo*, 13 November 2002 at

<http://journalism.smcvt.edu/echo/11.13.02/USCCB.htm>.

37 The 112-page *Report of the Independent Board of Inquiry Regarding St. Anthony's Seminary*, (public edition), was issued in November 1993. 38 Ibid. 39 Ibid.

40 The original Report of the Inquiry Board was confidential as it named victims and their alleged abusers and contained confidential reports on the status of certain friars who were undergoing treatment or had been reassigned to a county other than Santa Barbara. The report that was made public on November 1993 was a sanitized version of the original report. It also eliminated any materials that the Provincial decided to remove on his own. 41 Barry Bortnick, "Man Settles suit against ex-rector of seminary," *Santa Barbara News-Press*, 22 April 1997.

42 Members of the original Board of Inquiry included Geoffrey Stearns, Esq. Chairman; Kathleen Baggarley-Mar, and Keith Mar, Eugene Merlin, Rev. Dismas Bonner, OFM, and Ray Higgins. Stearns and Merlin later served on the St. Anthony's Seminary Independent Response Team (IRT) in January 1994. The work of Ray Higgins on the Board was most impressive. He revealed that one of the bitterest recollections suffered by him and his wife Anne was the memory of their son pleading with them to let him leave the seminary in his junior year without telling them the reason he wanted out of the seminary, and their decision to force him to complete his senior year at St. Anthony's during which time their son was subject to additional sexual abuse at the hands of the friars. Higgins' son received a \$90,000 settlement, but after the attorney took his cut of 40%, there was hardly enough to cover the cost of therapy. Higgins was credited with saving the life of at least one former seminarian from St. Anthony's Seminary who was on the verge of suicide when Higgins contacted him as a Board member and offered him support. The Higgins family has since left the Catholic Church as have some of their close relatives. Ray and Anne Higgins have become advocates for victims of clerical sex abuse. See

43 *Report*, 27. The Franciscan Order offered to cover 50 sessions over an 18-month period. Payment for the therapy could be extended if conditions warranted it.

44 Ibid., 45.

45 Ibid., 15–16.

- 46 Ibid., 59.
47 Ibid., 49.
48 Ibid.
49 Ibid., 50.
50 Ibid., 20.
51 Ibid.
52 Ibid., 29.
53 Ibid., 31,
54 Ibid., Appendix, 3.
55 Ibid., 67.
56 Ibid., 19, 37.
57 Ibid., Appendix, 30.
58 Ibid., 45.
59 Ibid., 66.
60 Ibid., 67.
61 Ibid.
62 Ibid.
63 Ibid., 41.
64 Bortnick, "Man Settles suit."
65 "Former choir boy in Santa Barbara files sex abuse lawsuit," Associated Press release, 3 January 2003 at <http://www.sfgate.com/cgi-bin/article.cgi?file=/news/archive/2003/01/03/state2224ESTO168.DTL>.
66 Carol McGraw, "Orange Diocese allowed priest accused of molestation to stay at parish," Knight Ridder/Tribune News Service, 17 May 2002.
67 Ibid.
68 Snap Network article on Rev. Gus Krumm taken from the *Sacramento Bee*, 11 July 2003.
69 Ibid.
70 Ibid.
71 Ibid.
72 "Priest Removed from Oregon church for sexual misconduct ends up in Sacramento," Associated Press release, 11 July 2003.
73 Report, 14.
74 Ibid., 46.
75 Ibid., Foreword.
76 Ibid., 46.
77 Quote from interview with Ray and Anne Higgins at

78 Glenn F. Bunting, "Cloak of Silence Covered Abuse at Jesuit Retreat" *LA Times*, 24 March 2002.

79 See the comments of Michael Harris on "whistleblowers," in *Unholy Orders —Tragedy at Mount Cashel* (Ontario: Viking Press, 1990). Harris' book on the Christian Brothers is one of the best texts ever written on clerical sexual abuse.

80 Bunting, "Cloak of Silence."

81 Ibid.

82 See *Bollard v California Province of the Society of Jesus*, Ninth Circuit, 5/5/00; 211 F3d 1331.

83 Glenn F. Bunting, "Priest Gets 2 Years for Sex Abuse of Man," *LA Times*, 29 June 2002.

84 Ibid.

85 Ibid.

86 Ibid.

87 Ibid.

88 Ibid.

89 Oliver Burkeman, "Jesuits pay \$7.5 m to two men abused for 30 years," *The Guardian*, September 2002.

90 Corinne Asturias, "Holy Unsuitable," May 9, 2002 online at <http://www.metroactive.com/papers/metro/05.09.02/sexual-abuse-0219.html>.

91 Burkeman, "Jesuits pay \$7.5 m."

92 Bunting, "Priest Gets 2 Years for Sex Abuse of Man."

93 Glenn F. Bunting, "L.A. Priest Blamed for legacy of Pain," *LA Times*, 14 December 2002.

94 Ibid.

95 Text of the Radcliffe letter at

<http://freespace.virgin.net/crc.english/promise.htm>. Also,

<http://www.Op.org/Curia/MG/englet.html>. Father Timothy Radcliffe, OP, the English-born aristocrat was elected Master General in 1992 for a nine-year term. His successor is the Very Rev. Carlos Azpiroz, OP, from Buenos Aires.

96 Ibid., 6.

97 Ibid., 8. Also compare Father Goergen's statement with Father Matthew Fox's almost identical listing in *The Coming of the Cosmic Christ* (San Francisco: Harper & Row, 1988), 44–47. For a look at Father Fox's career, see Donna Steichen, *Ungodly Rage—The Hidden Face of Catholic Feminism* (San Francisco: Ignatius Press, 1992) 219–241. After his dismissal from the

Dominican Order, Fox was received as an Episcopal priest by Bishop William Swing of the Diocese of California. For a favorable book review of Radcliffe's book, *Sing a New Song*, see

http://www.faithalivebooks.com/books/tp_sing_song.html.

98 Radcliffe letter, 11.

99 Ibid., 12.

100 Ibid.

101 Acts of the General Chapter of Diffinitors of the Order of Friars Preachers, July 17–August 8, 1995 at Caleruega, p. 42.

102 Radcliffe letter, 12.

103 This section is based on the author's interviews and notes with a number of Dominican Fathers, from 1987 to 2004, and with Dr. Herbert Ratner of Oak Park, Ill. who was a close friend of Father Charles Corcoran.

104 The Philadelphia-born Corcoran entered the Dominican Novitiate at St. Rose Priory in Springfield, Ky. in 1939. After the creation of the new Province of St. Albert the Great in Chicago, he was sent to the Dominican House of Studies in River Forest to begin his philosophical and theological studies. He was ordained to the priesthood on June 18, 1946. From 1952 to 1965, he was Professor of Psychology in the Studium of the Province. Fr. Corcoran also joined the faculty of the Spiritual Institute at River Forest as Professor of Spiritual Theology. This association with the summer program of the Institute continued for more than 30 years. In 1969, the Diffinitorium of St. Albert's Province assigned him as a member of the Theological and Spiritual Renewal Consultants in Chicago. It was at this time that he began his family life apostolate and cemented his life-long friendship with Dr. Herbert Ratner, editor of *Child and Family*. See

<http://www.op.org/domcentral/people/inmemoriam/lives81-85.htm#corcoran>.

105 History of Loras College at

<http://depts.loras.edu/marketing/college/history.html>. The College became coeducational in the fall of 1971. Loras College's current "gay" courses includes a Social Work course on "Identity and Alternative Lifestyles," that "explores the development of diverse lesbian, gay, bisexual and transgender (LGBT) identities, families, and communities. ...Particular attention will be paid to examining the roots, forms, functions, and effects of heterosexism on the LGBT." The college also holds institutional membership in the proabortion American Association of University Women which lobbies heavily for pro-abortion legislation on Capitol Hill.

106 The ecclesiastical province of Dubuque includes the Archdiocese of Dubuque (Iowa) and Dioceses of Davenport, Des Moines and Sioux City (Iowa). 107 For an updated view of Goergen's support of Teilhard's spirituality and the Cosmic Christ see "Current Trends: Recent Studies of Pierre Teilhard de Chardin," at

<http://www.spiritualitytoday.org/spir2day/823436goergen.html>. 108 Donald Goergen, *The Sexual Celibate* (New York: Seabury Press, 1974). The publication was favorably reviewed by a number of Catholic publications including *Commonweal*, *America*, the Jesuit magazine and the *Long Island Catholic*, the official news organ of the Diocese of Rockville Centre. 109 Ibid. See 81, 82, 83, 85, 101, 127, 195, 203.

110 See Parable Conference website at

<http://www.op.org/parable/default.htm>. 111 Letter dated January 12, 1989 from Fr. John O'Connor, OP, to Joseph Cardinal Ratzinger, Prefect, Sacred Congregation for the Faith, Rome. Fr. O'Connor attended the weeklong Goergen lectures.

112 Father Corcoran relayed this account to a small group of friars at River Forest in the 1970s. The contents of this conversation was confirmed by Fr. John O'Connor who was present at the River Forest session, and by Dr. Herbert Ratner, in a conversation with the author.

113 Rueda, 341.

114 Ibid., 334, 346, 556.

115 Letter from *Communication* to Rev. Donald J. Goergen, OP, and to the Dominican Fathers at River Forest, dated March 25, 1988.

116 See Rueda, 556.

117 Father Charles Fiore, a native of Wisconsin, made his first vows as a Dominican in August, 1955, and then began three years of philosophical studies at the Pontifical Faculty of the Dominican House of Studies in River Forest, Ill., where he was awarded a Bachelor's and Master's degrees in philosophy. In 1958 he studied theology at Aquinas Institute in Dubuque and earned his second Master's degree. He was ordained a Catholic priest on June 3, 1961. He was serving at St. Albert the Great Seminary in Oakland Calif. in 1973 when he discovered the presence of a homosexual clique there. He reported his finding to the Dominican superior at which point he was given 36 hours to evacuate his residence and clear out of the Dominican Province of the Holy Name. Fr. Fiore kept a list of known homosexuals in the Dominican Order and in AmChurch's hierarchy and he and this writer would

often compare notes. I knew nine names on his list of Dominican homosexuals. As of 2004, two of the nine ended up at the University of Notre Dame teaching theology and pressing for women's ordination and married priests and other neo-modernist causes; one became a hospital chaplain; two served as chaplains for a nuns' order; one became a popular liturgist; and the remainder went on to teach theology at Dominican-operated institutions in the United States.

118 Letter dated April 28, 1987 to Cardinal Bernardin from a Mary's Helper at St. Vianney's Parish.

119 Letter of May 11, 1987 from Cardinal Bernardin to Fr. John O'Connor. One of the charges made against O'Connor was that he committed child abuse by speaking to parochial school children about the Satanistic influences of contemporary rock music.

120 Father John O'Connor made all his correspondence with his order and Rome available to the author.

121 Letter dated April 6, 1989 from Fr. John O'Connor to Rev. Alfred J. Kunz, a canon lawyer in Dane, Wis. Fr. Kunz, who was a good friend of Fr. Charles Fiore, was found brutally murdered, his throat slit, on March 4, 1998, in the hallway of St. Michael School in Dane. To date, his murder remains unsolved. 122 As of the summer of 2004, the Dominican Ashram consists of three Dominican friars and three Dominican nuns. One of the friars, Fr. Dick de Ranitz, a Dominican theologian, practices Raja Yoga, Vipassana meditation, Zen Shikantaza meditation and T'ai Chi. Newest member, Fr. Stan Drongowski, formerly served as Novice Master for the Dominican Province of St. Albert the Great. Sister Kathy Smith, a Dominican Sister of the Sinsinawa (Wis.) Congregation is deeply involved in Hindu spirituality and philosophy. All members of the Aschram can be seen contemplating their navels at <http://www.op.org/ashram/prayer.htm>.

123 See "Three Priests Receive Dominican Highest Honor," at <http://www.domcentral.org/prov/3stms.htm>.

124 Ibid.

125 See Richard Woods, OP, *Another Kind of Love—Homosexuality and Spirituality* (Ft. Wayne, Ind.: Knoll Publishing Co., 1977).

126 Ibid.

127 Ibid.

128 See Pete Sherman, "A High Calling," *Illinois Times*, 12–18 December 2002, pp. 12–19.

129 Ibid.

130 Jack Bacon, Three Dominican friars make simple profession of vows,” *Denver Catholic Register*, 21 August 2002.

131 Sherman, “A High Calling.”

132 Letter dated January 21, 2003 from Very Rev. David F. Wright, OP, to Steve Brady, RCF.

133 Letter dated July 11, 2003, Prot. 38202/2003, from P. Jesus Torres, CFM, Undersecretary, Institutes of Consecrated Life and Societies of Apostolic Life to Steve Brady, RCF.

134 “Careful Selection And Training of Candidates For The States Of Perfection And Sacred Orders,” Sacred Congregation for Religious, Vatican City, Rome, February 2, 1961, *Canon Law Digest*, 5, pp. 452–486.

135 Ibid.

136 Ibid.

137 From the March 28, 2002 statement on the SSJ scandal by Rev. Richard A. Munkelt. The full text is available at [http://www.saintjustinmartyr.org/news/ReverendMunkeltsStatement\(1\).html](http://www.saintjustinmartyr.org/news/ReverendMunkeltsStatement(1).html). Fr. Munkelt joined the SSJ as a deacon in September 1999. He was ordained into the priesthood by Bishop James Timlin of Scranton for service in the SSJ. He later resigned from the SSJ and is currently a priest of the Scranton Diocese. Fr. Munkelt was one of the first to expose the fraudulent nature of the Society’s land development scheme. He also expressed concern about the particular relationships that members of the SSJ were developing with young men including graduates of St. Gregory’s Academy, although he did not make any association between these actions and homosexual activity until a later date.

138 Lawsuit was filed on March 21, 2002 in U.S. District Court in Pennsylvania, No. 3: CV 02-0444 by attorneys James E. Bendell of Washington State and Douglas A. Clark of Peckville, Pa.

139 The Priestly Fraternity of St. Peter or (FSSP) was erected in 1988 by the Pontifical Commission Ecclesia Dei. Its founders were originally members of the Society of St. Pius X or *Fraternitas Sacerdotalis Sancti Pii X* (SSPX). The Society of St. Pius X is an international Catholic society of Roman Catholic priests founded on November 1, 1970 by Archbishop Marcel Lefebvre and approved by the Vatican on February 18, 1971. The FSSP split from the SSPX occurred after Lefebvre consecrated four Bishops without permission from the Holy See. Unlike the Society of St. John that is a “Public

Association of the Faithful,” the FSSP is a Pontifical Association directly responsible to the Holy Father. Priests of the SSPX, FSSP and the SSJ say the traditional Latin Mass exclusively. At the time of the alleged abuse of John Doe, Fr. Arnaud Devillers, was the District Superior of the FSSP for North America District Headquarters located in Elmhurst (Moscow), PA, and Fr. Joseph Bisig was the Superior General in Rome. The present District Superior is Fr. Paul Carr. The FSSP numbers 105 priests and has two international seminaries and 140 seminarians.

140 See Code of Canon Law, 1983, Book II, The People Of God, Chapter II: Public Associations of Christ’s Faithful, Can. 312- Can. 320 at http://www.deacons.net/Canon_Law/book_2.htm.

141 Ibid.

142 See www.ssjohn.com/.

143 The SSJ “Founding Document” is available at <http://www.ssjohn.com/library/founding.html>.

144 Ibid.

145 Ibid.

146 Ibid.

147 Ibid.

148 Ibid.

149 Ibid.

150 See Munkelt statement at [http://www.saintjustinmartyr.org/news/ReverendMunkeltsStatement\(1\).html](http://www.saintjustinmartyr.org/news/ReverendMunkeltsStatement(1).html).

151 See <http://www.stgregorysacademy.org/welcome.htm>.

152 See <http://www.stgregorysacademy.org/welcome.htm>.

153 Ibid. The decision was approved by Fr. Joseph Bisig, the FSSP Superior General in Rome and Bishop Timlin.

154 Affidavit of Jude A. Huntz signed on Feb. 15, 2002 at <http://www.saintjustinmartyr.org/news/LetterOfAffidavotHuntz.html>. 155 The English-born Fr. Paul Carr was ordained a FSSP priest in 1992 and served as a member of the faculty at the FSSP’s Our Lady of Guadeloupe Seminary and a chaplain at St. Gregory’s Academy. In 2000, Carr became the District Superior of the North American FSSP.

156 Huntz affidavit.

157 See Brief of Plaintiffs in Opposition to the Motion for Summary Judgement filed by the Priestly Fraternity of St. Peter and St. Gregory’s Academy filed on July 16, 2004 by James Bendell, Co-counsel for Plaintiffs.

Case No: 3CV 02-0444.

158 See Mr. Jeffrey Bond's Letter of Warning to St. Gregory Parents at <http://www.saintjustinmartyr.org/news/LetterWarningToStGregorysParents.html>.

159 Ibid.

160 See

<http://www.saintjustinmartyr.org/news/LetterOfAffidavitHornak.html>. 161 Ibid.

162 Ibid.

163 Ibid. Fr. Daniel Fullerton served for a short period as the Superior of the Society of St. John, but he was only a figure head. The real power in the order has always been Fr. Urrutigoity.

164 Letter of January 27, 2002 from Brother Alexis Bugnolo to RCF in response to its press release of January 15, 2002 on the SSJ scandal. The complete text is posted at

www.saintjustinmartyr.org/news/LetterFromBugnolo.html. See also <http://www.saintjustinmartyr.org/news/BrBugnolosResponse.html>. Brother Bugnolo is not a friar, but has taken private vows to observe the Rule of St. Francis in accordance with canon 1191.

165 Ibid.

166 Ibid.

167 See <http://www.saintjustinmartyr.org/news/LetterWarningToStGregorysParents.html>.

168 See brief of Plaintiffs filed July 16, 2004.

169 See www.saintjustinmartyr.org/news/LetAffidavitSciambra.html. 170 Affidavit of a Former Novice of the SSJ on March 3, 2002 at

<http://www.saintjustinmartyr.org/news/AffidavitAnonymous.html>. 171

Affidavit of Mr. Joseph Girod written from Valbonne, France on Sept. 15, 2002 at <http://www.saintjustinmartyr.org/news/AffidavitGirod.html>. 172 Ibid.

173 Communication from Dr. Jeffrey Bond to author dated August 24, 2004.

174 Letter of Nov. 10, 2002 to Bishop Timlin from Mr. Conal Tanner. 175

Affidavit of Diane Toler of Cherry Hill, NJ on May 6, 2002 at <http://www.saintjustinmartyr.org/news/TolerAffidavit.html>.

176 See

<http://www.saintjustinmartyr.org/news/CarlosUrrutigoityinLaReja.htm>. Fr. Morello was rector of the SSPX seminary in La Reja from 1981–1988. He is currently the rector of a group called “Campania de Jesus y de Maria” located

in the Andes.

177 Ibid.

178 Ibid.

179 Ibid.

180 Ibid.

181 Terrie Morgan-Sesecker, “Accuser to get reports in priests,” March 24, 2004, *Times Leader*.

182 Ibid.

183 Deposition of Matthew Selinger in Civil Action No. 02-0444 in Pittsburgh, PA on October 24, 2003.

184 Ibid.

185 See Tillett, *The Elder Brother*.

186 Selinger eventually left the seminary, married and settled in California to raise a family. When it became known that he would likely be subpoenaed to testify against Fr. Urrutigoity in the Case of John Doe, Fr. Eric Ensey, who helped found the SSJ and who replaced Urrutigoity as spiritual advisor for a time at St. Thomas in Winona, paid a visit to Selinger and attempted to persuade him to leave the country to prevent him from being called as a witness against Urrutigoity. He told the former seminarian that Urrutigoity had “a medical protocol” about the penis. He said that if the priest-founder went down he would take him (Ensey) and the whole order down with him. When these arguments failed to move Selinger, Ensey said that Urrutigoity’s lawyer had connections to the Mafia—a suggestion that implied that harm might come to Selinger or his family if he testified against the priest. Selinger said he had no intention of leaving his wife and children to escape a subpoena and showed Ensey the door.

187 Jeffrey Bond Fourth Open Letter of May 19, 2002 to Bishop Timlin, Diocese of Scranton at

<http://www.saintjustinmartyr.org/news/BishopTimlinOpenLetter4.html>. 188 Affidavit of Jude A. Huntz.

189 Ibid.

190 Deposition of Fr. Carlos R. Urrutigoity, May 2, 2003 in Scranton, Federal Doe Case No. 2000 Civil 2961. He was deposed under oath by attorney Jim Bendell.

191 Depositions of Stephen Fitzpatrick and Patrick McLaughlin taken by Attorney James Bendell on Nov. 10, 2003. See summary comments by Dr. Jeffrey Bond at

http://runningoff.blogspot.com/2004_09_05_runningoff_archive.html. 192 Jeffrey M. Bond, "An Open letter to Bishop James C. Timlin," Diocese of Scranton, January 27, 2002. In addition to calling for the laicization of Fathers Urrutigoity and Ensey, Bond demanded that there be an independent investigation of all other members of the Society including Fathers Daniel Fullerton, Basel Sarweh, Dominic Carey, Dominic O'Connor, Marshall Roberts, Bernardo Terrere, and Deacons Joseph Levine and James Lane. 193 See Jeffrey M. Bond, "An Open letter to Bishop James C. Timlin, Diocese of Scranton," January 27, 2002.

194 See Lawsuit March 21, 2002 in U.S. District Court in Pennsylvania. 195 St. Joseph's House and Fatima House were two homes that bordered the SSJ property. The owners permitted the SSJ to use the homes rent free. However, when they were informed of the financial and criminal activities of Urrutigoity, Ensey and other SSJ priests, the owners evicted the order.

196 See <http://www.saintjustinmartyr.org/news/TribunalPhiladelphia.htm>.

197 According to Mark Pazuhanich, former Monroe County District Attorney who was handling the Clay Case in May 2002, the investigation into the charges against Clay was continuing. However, the current District Attorney, E. David Christine, Jr. has reported that the Clay file is missing from the office (but can be reconstructed if necessary) and his office had no knowledge of the case. As it turns out, Mark Pazuhanich is under investigation for sexual molestation. See Bonnie Adams and Mark Guydish, "Ex-bishop: Priest OK'd for duty," *Times-Leader*, 4 July 2004.

198 Ibid.

199 Susan Hogan Albach, "Accused priest led Mass in Arlington," *The Dallas Morning News*, 30 June 2004.

200 Ibid.

201 See Lawsuit March 21, 2002 in U.S. District Court in Pennsylvania.

202 Brief of Plaintiffs in Opposition to the Motion for Summary Judgement Filed by the Priestly Fraternity of St. Peter and St. Gregory's Academy on July 16, 2004 by James Bendell, Co-counsel for Plaintiffs. Case No: 3CV 02-0444.

203 See online letter dated November 1999 by Fr. Carlos Urrutigoity, "Dearly Beloved of Our Lady.." on the initiation rites of John Zosack at http://www.ssjohn.com/news/update_99_11.html.

204 A copy of the original Zosack affidavit is available on the PACER

website at www.pacer.psc.uscourts.gov.

205 David Singleton, "Society of Silence," and "Deposition Excerpts," *Sunday Times Tribune*, 29 August 2004.

206 Mark Guldish, "What does Timlin know? It's hard to tell," *Times-Leader*, 1 July 2004.

207 See: <http://www.churchcrisis.blogspot.com/> A Second Open Letter to Bishop Joseph F. Martino.

208 Bond, "An Open letter to Bishop James C. Timlin, Diocese of Scranton," January 27, 2002.

209 Tom Kane, "Scranton Bishop Suppresses Conservative Group," *River Reporter*, 2 December 2004 at

<http://www.riverreporter.com/issues/04-12-02/head3-stjohn.html>.

210 A picture of Fr. Carlos Urrutigoity is displayed at the website of PATMOS, a lay corporation of the SSJ formed in 2004. See www.patmos.us. PATMOS markets traditional Catholic items such as prayer books and first communion items. *A Child's Missal* shows a photograph of Fr. Urrutigoity offering Mass in a traditional Catholic setting.

211 Matt C. Abbott, "Will suppressed Catholic group use donated money to relocate to 'Hell itself'?" 1 December 2004 at

<http://www.renewamerica.us/columns/abbott/041201>.

212 See Pope John Paul II, "Address to the Legionaries of Christ and members of the Regnum Christi Movement," 4 January 2001 at

http://www.vatican.va/holy_father/john_paul_ii/speeches/2001/documents/hf_jp-ii_spe_20010104_legionari-cristo_en.html.

213 Alfonso Torres Robles, *La Prodigiosa Aventura de los Legionarios de Cristo* (Madrid: Ediciones Foca, 2002). See book review at

<http://www.regainnetwork.org/article-LCAventure.htm>.

214 Alejandro Espinosa Alcala, *El Legionario* (Mexico City: Grijalbo, 2003). The book is available only in Spanish from

www.randomhousemondadori.com.mx. However, a translation of Section I on Father Maciel's early background is provided at

<http://www.regainnetwork.org/article-legionary1.htm>.

215 Ibid.

216 Ibid.

217 In 1948, the Legion was elevated to a Diocesan Right by Maciel's uncle Bishop González in Mexico.

218 Espinosa, *El Legionario*

219 Ibid.

220 Ibid.

221 See <http://www.exlegionaries.com/xlegion/viewthread.php?tid=239>

for a discussion by ex-Legionaries about sex abuse at Ontaneda Seminary in the 1980s.

222 Jose Martinez Velazco, *Los Legionarios de Cristo: el nuevo ejercito del Papa* (Madrid: LA ESFERE, 2002). A book review of Spanish text is available at <http://www.regainnetwork.org/article-LCArmy.htm>.

223 The organizational pattern, recruiting methods, and overall operations of the Legionaries of Christ, like that of the Society of St. John, mirror those of the personal prelature of Opus Dei, the prototype for modern-day sects in the Church. The Legion's apostolic school for boys considering the priesthood, a facility similar to the FSSP's St. Gregory Academy in Elmhurst, Pa. is located at Centre Harbor, N.H. The Legion also operates numerous colleges, three universities in Mexico, the Francisco de Vitoria in Spain, and Regina Apostolorum in Rome and the Center for Bioethics of the University of the Sacred Heart in Rome. The Legion owns Zenit News Service with branches in Rome and New York and *National Catholic Register* and *Twin Circle*. Its "ecumenical" efforts are coordinated through the Center for Studies on New Religion of Massimo Introvigne and the Acton Institute for the Study of Religion and Freedom. Financial support for the Legion comes from a variety of sources including the Murphy Foundation, Family Foundation, Adveniat, Misereor and Kirche. Like Opus Dei, the Legion maintains a large number of front organizations, "apostolates" and publishing houses not immediately identifiable as being Legion entities including Catholic World Mission, ConQuest Clubs and Camps, CIPS, (Catholic Institute for Psychological Sciences), Washington, DC, and the Center for Integral Formation, Hamden, Conn. The Legion operates numerous websites designed to attract traditional-minded Catholics including New Woman (www.newwoman.org), Catholic Youth World Network (www.cywn.net), and www.catholic.net. Again, like Opus Dei, its corporate empire and financial holdings are vast. A complete analysis of the Legion's multi-international corporate entities is yet to be made public.

224 Velazco, *Los Legionarios*.

225 Espinosa, *El Legionario*. According to Espinosa, in 1954, Cardinal

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Valerio Valeri, Prefect of Religious in the Roman Curia found Maciel in Rome's Salvator Mundi Hospital "frothing at the mouth" from an overdose of morphine. Cardinal Alfredo Ottaviani, Pro-Secretary of the Holy Office, ordered an investigation but it was obstructed by pro-Maciel elements inside and outside the Roman Curia including Cardinal Merry del Val's former secretary, Nicola Cardinal Canali.

226 Letters of Bishop Polidoro Van Vlierberghe, as Apostolic investigator from 1957–1959 posted at <http://www.legionaryfacts.org/polidoro.html>. See also <http://www.legionaryfacts.org/kearns.html>.

227 Ibid. See also Espinosa, *El Legionario*.

228 The original copyrighted article by Gerald Renner and Jason Berry, "Head of

Worldwide Catholic Order Accused of History of Abuse," *Hartford Courant*, 23 February 1997 is available at

<http://www.atrio.org/sd3-2Courant.htm>. See also G. Renner, "Maciel accusers seek accountability," *National Catholic Reporter*, 3 November 2000 at <http://www.rickross.com/reference/loc/loc1.html>. The February exposé was part of an ongoing series on the Legion that included first-hand accounts from ex-seminarians on the use of intimidation, pressure and other unethical practices by the order. See G. Renner, "Novices Accuse Catholic Order of Intimidation, Pressure" *Hartford Courant*, 10 June 1996 at <http://www.rickross.com/reference/loc/loc11.html>. The Maciel saga is detailed in the companion book by Jason Berry, *Vows of Silence: The Abuse of Power in the Papacy of John Paul II* (New York: Simon & Schuster, 2004).

229 Renner and Berry, "Head of Worldwide Catholic Order Accused of History of Abuse."

230 Ibid.

231 Ibid.

232 Ibid.

233 Ibid.

234 Ibid.

235 Ibid.

236 Espinosa, *El Legionario*.

237 Ibid.

238 Renner and Berry.

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239 Espinosa, *El Legionario*.

240 Ibid.

241 Ibid.

242 Renner and Berry.

243 Ibid.

244 Espinosa, *El Legionario*.

245 Renner and Berry.

246 Espinosa, *El Legionario*.

247 Renner and Berry

248 Ibid.

249 Espinosa, *El Legionario*.

250 Fr. Maciel to date has had the backing of what can be called the “Catholic Establishment” in the United States. Among the members of the Establishment who have spoken out in defense of the Legionaries and of Fr. Maciel in particular are Deal Hudson, editor and publisher of *Crisis* magazine, William Donohue, President of the Catholic League for Religious and Civil Rights, Father Richard John Neuhaus, President of Religion and Public Life, Professor Mary Ann Glendon of Harvard University Law School and papal biographer George Weigel. In her testimonial of May 23, 2002, Glendon said, “I simply cannot reconcile those old stories with the man’s (Maciel) radiant holiness.” Father Neuhaus, a convert to the Church, ties the accusations against Maciel to the liberal ideology of author Jason Berry and dismisses them both. He states, “Common sense is also entered into evidence. Is it believable that, as alleged, a pathological, drug addicted child molester could have founded a religious order in the 1940s that was approved by the Church and flourished for decades, while all the time casual sodomy and other heinous sexual abuses reigned in its houses.” Neuhaus makes the truly remarkable observation that all of Maciel’s accusers left under unhappy circumstances! He concludes that “the charges against Fr. Maciel and the Legion are false and malicious and should be given no credence whatsoever.” See <http://www.legionaryfacts.org/WmBennett.html>.

251 See http://www.snapnetwork.org/snap_statements/2005_statements/010305_vatican_maciel.htm.

252 For the early history of the Salvatorians see M. Rudge, transcribed by J. F. M. Freeman, “The Order of the Divine Savior,” at <http://www.newadvent.org/cathen/05053b.htm>.

253 Additional historical information on the Salvatorians in the United States

is found in Steven M. Avella, *The Moment of Grace—One Hundred Years of Salvatorian Life and Ministry in the United States*, Part II, 1947–1992, ed. Daniel Pekarske, SDS. (Milwaukee: Society of the Divine Savior, 1994).

Father Avella, a former Salvatorian priest, became a diocesan priest while teaching at St. Francis Seminary. He joined the Marquette faculty in 1991.

254 Avella, *The Moment of Grace*, 377–381.

255 Ibid., 173.

256 Ibid., 178–179.

257 Ibid., 182.

258 Ibid., 223.

259 Ibid.

260 Ibid., 225.

261 Ibid., 225–226.

262 Ibid., 171.

263 In the post-Vatican II spirit of “renewal” Mount St. Paul College in Waukesha closed in 1970 and the Divine Savior Major Seminary in Lanham, Md. closed in 1969.

264 Ibid., xix.

265 Ibid., 106–108.

266 Ibid., 117.

267 Ibid., 126.

268 Ibid.

269 Ibid., 171.

270 Ibid., 126.

271 Ibid., xix.

272 Ibid., 126.

273 Statistics don’t tell the whole story, but they do have *something* to contribute in terms of diagnosing the general health and vitality of a religious community. In the years 1967, 1977, 1979, 1982, 1984, and 1990 the North American Province of the Society of the Divine Savior registered zero investitures. Since 1976, investitures have ranged from zero to three per year, a far cry from the 30 to 50 investitures of the first half of the 20th century.

Trinity Preparatory Seminary closed in 1965. Mackin H.S. closed in 1962.

Mother of the Savior Seminary in Blackwood, N.J. and Jordan Seminary in Menominee, Mich. both closed in 1967. Francis Jordan H.S. closed in 1969.

Mount St. Paul College, whose leaders had welcomed the Vatican II renewal, closed in 1970. Saint Pius X Seminary closed in 1977. The Salvatorian

Seminary to JFK Prep, Fr. Myron Wagner's "dream child" closed in 1982. Marian High school in Mishawaka, Ind. closed in 1986. Bishop Manogue H.S. closed in 1987. St. Mary's H.S. in Lancaster, N.Y. closed in 1988.

274 Ibid., 132–133. The use of term "gay" by Avella or by his editor Pekarske as opposed to the term "homosexual" reveals a political bias that favors the Homosexual Collective.

275 Ibid., 133–134.

276 Ibid., 134.

277 Ibid.

278 Ibid.

279 Ibid.

280 Ibid., 135.

281 Ibid., 138.

282 Ibid.

283 Ibid.

284 Ibid., 139.

285 Ibid.

286 Ibid.

287 Ibid.

288 Ibid., 353.

THE HOMOSEXUAL COLLECTIVE

Chapter ¹7

New Ways Ministry—A Study in Subversion

Introduction

New Ways Ministry was founded by Sister Jeannine Gramick, formerly with the School Sisters of Notre Dame and now with the Sisters of Loretto, and Father Robert Nugent of the Society of the Divine Savior. Second, perhaps, only to the Washington D.C.-based national homosexual group Dignity, New Ways has been the most influential of all the Homosexual Collective's auxiliaries within the Catholic Church. It has served as a critical link between the lesbian feminist covens of female religious orders and the "gay" priesthood and the secular Homosexual Collective.

This in-depth study of New Ways, is the first since Fr. Rueda exposed its machinations in *The Homosexual Network* in 1982. It is as much an indictment against what passes for "religious orders" these days, as it is

against New Ways. Both Gramick and Nugent have led a freewheeling existence thanks to the superiors of their respective religious orders, the School Sisters of Notre Dame and the Salvatorians. Both orders have bankrolled New Ways' operations and aided and abetted its attack on the Church for decades.

The story of Sister Gramick and Father Nugent and New Ways illuminates the complex interplay between homosexual activists in religious orders and the diocesan priesthood, their superiors and bishops in the United States, and Church authorities in Rome.

The history of New Ways documents how AmChurch's interlock of homosexual and "gay friendly" bishops and its vast bureaucracy at the NCCB/USCC (USCCB) has helped to advance the Homosexual Collective's ideology and programs and put its resources at the service of the Collective. Access to the sources of power within a given institution is an essential tool in the subversion process, and New Ways has never lacked for access to the corridors of power within AmChurch.

One of the guiding rules of investigative research is "follow the money trail," but this proved virtually impossible since religious orders are not required to file tax returns. The IRS returns of New Ways and its close affiliate, the Quixote Center, were available, however, and they show how the Homosexual Collective within the Church uses a multiplicity of front organizations to attack and undermine the Catholic Church's opposition to homosexuality.

The most important thing to remember about New Ways is, that despite its religious trappings, it is essentially a political not a religious organization. It is not a "ministry" in the accepted meaning of the word, hence it is referred to as "New Ways" throughout this book except for direct quotes. Its primary objectives are political in nature and designed to strengthen the role of the Homosexual Collective within the Catholic Church. It is only incidentally religious, that is, it uses religion solely for political ends. That is why all New Ways activities must be viewed principally through a political prism not a religious one.

In the words of its founders, New Ways exists "to explore and develop those areas that for many remain formidable obstacles to an acceptance of homosexual identity and expression as potentially morally good and healthy as heterosexuality in the Judaeo-Christian scheme."¹

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The Transformation of Sister Gramick

Jeannine Gramick was born in 1942 and grew up in a traditional Catholic family in the Philadelphia area. An only child, Gramick recalls that she was very pious and attended daily Mass. After her high school graduation, she relinquished “a passionate relationship with a young college man,” and at the age of 18 joined the religious order of the School Sisters of Notre Dame (SSND), a branch of the international French Congregation of Notre Dame.²

When Gramick entered the convent in 1960, the SSND was by and large still a traditional order, although the continuous promptings of Pope Pius XII to modernize religious life had begun to stir the waters of revolution ever so gently.³ By the mid-1960s, however, the order was “gone with the wind.” The SSND nuns underwent a period of radical “renewal” comparable to the ill-fated Sisters of the Immaculate Heart of Mary in Los Angeles.

The prominent role of the SSND in the building of Women-Church has been well documented by Donna Steichen in *Ungodly Rage—The Hidden Face of Catholic Feminism*.⁴ Steichen catalogues the involvement of SSND nuns in a variety of ecumenical/feminist workshops that feature such topics as Mother/Destroyer Archetype Hindu goddess Kali, Wiccan (witchcraft), lesbianism, Creation Spirituality, inclusive liturgical language, “reproductive rights” and the “sin” of sexism.⁵ But not to worry. Lay Catholics who keep the order financially solvent can be consoled by the fact that the School Sisters of Notre Dame raise their own organic food on EarthRise Farm as part of their Center for Earth Spirituality at the Mankato Motherhouse in Minnesota.⁶

Between 1960 and 1985 the number of vowed women religious in the SSND fell worldwide from 11,000 to 8,000. By 2003 the number had plummeted to 4,400. Unfortunately, Sister Gramick was not among the dropouts.

In 1968, Sr. Gramick received word that her mother was seriously ill and she returned home to Philadelphia with the approval of her religious superior. While on leave, she decided to take advantage of the SSND’s continuing teaching education program and enrolled at the University of Pennsylvania as a full-time graduate student to begin her doctorate in mathematics education. According to Gramick, in 1971, during a “home liturgy” attended mainly by university students, she reported her first encounter with Dominic Bash, a homosexual male friend who “inspired” her calling to minister to her “gay”

sisters and brothers. By this time, Gramick, now in her late 20s, was already well indoctrinated into the “theology” of radicalized feminism and lesbianism.

After Gramick returned to Baltimore in 1972, to teach at the College of Notre Dame in Maryland, she helped found Dignity/Washington, D.C.

One year later, with the help of Father Joseph Hughes, a Baltimore diocesan priest, Gramick helped found Dignity/Baltimore. The first Mass for the “Catholic” group was celebrated in the chapel of St. Jerome’s Convent where Jeannine lived with four other SSND sisters, all of whom supported the political objectives of the Homosexual Collective.⁷ Dignity/ Baltimore continued to meet at the convent until it secured a Catholic parish to hold its services.

Gramick is proud of the fact that she conducted a workshop for lesbians that later inspired the founding of the Conference for Catholic Lesbians.

Gramick’s actions in helping to establish Dignity/Philadelphia, Dignity/ Washington, D.C. and Dignity/Baltimore and a lesbian association indicates the degree to which Gramick was politically radicalized *before* she founded New Ways.

In her essay “Lesbians and the Church: Bridging the Gap,” that appeared in the Christian feminist magazine *Daughters of Sarah* in 1988, Gramick recalls her early contacts with the homosexual community in the Philadelphia area and her work with “a sensible and attractive lesbian ex-nun” with whom she developed “a support group for lesbian and gay Catholics.”⁸

Gramick states, “From lesbian women, I also learned that homophobia can be rooted in personal fears and anxieties about one’s own sexuality.”⁹ “In the early years of my ministry,” she says, “I remember feeling uncomfortable with a woman because I became conscious of my own same-sex attractions. ...Unless we make friends with our own homosexual passions we will be imprisoned by them,” she concludes.¹⁰ She says society’s “heterosexual bias” and the Church’s “ecclesiastical sexism” and its treatment of homosexuals like Dominic as “outcasts” distressed her.¹¹

Gramick’s leadership positions in the National Coalition of American Nuns (NCAN), the first “Catholic” organization to affirm ‘the rights of gay and lesbian people,’ and in the Women’s Ordination Conference (WOC) demonstrates her dual-commitment to the Homosexual Collective and the Lesbian/Feminist Movement.

Sister Jeannine Tells Her “Story”

My first gay man that I ever met. I met Dominic at a home mass—that was in the days of 70s. And he told me his whole life story—that he left the Catholic Church, he said, because the Catholic Church had nothing to offer him as a gay man. ...Certainly I felt he was greatly discriminated against, but I also felt that somehow he wasn’t normal—that was the attitude that I had because that was what society said to me. And that maybe he could change. But after speaking with him, and listening to his story, and he told me he had tried and wanted to be heterosexual and couldn’t, I realized that stereotype was just that, a stereotype. Lesbian and gay people can’t change their orientation. We struck up a good friendship. And that transformed my entire life.¹²

Sister Jeannine Gramick, June 24, 2001 CBC Radio Interview “To Live with Courage”

The impression one would get from reading Gramick’s story of her first meeting with Dominic Bash in the 2001 Canadian radio interview, is that here was some poor lost soul, a homosexual struggling to find his way home, but finding himself constantly “rebuffed” by the Catholic Church. Gramick never mentions what happened to this young man that she befriended and encouraged to live out his homosexual identity. Permit me to do so.

Dominic Bash was a native of the greater Philadelphia area. He was four years younger than Gramick. After he graduated from North Catholic High School in 1965, he enrolled as a novice with the Fathers of the Oblates of St. Francis DeSales, Wilmington-Philadelphia Province, but was eventually dismissed from the seminary. He tried to get into another seminary, possibly Episcopalian, but was also rejected as a candidate for the ministry, presumably because of his homosexuality.¹³

Dominic took up hairdressing.

By the early 1970s, about the time that Gramick began holding “Eucharistic gatherings” for Bash and his homosexual friends in the Philadelphia area, Bash was heavily into homosexual politics. He, together with Gramick, helped to organize Dignity/Philadelphia, and Bash is recognized today as one of the chapter’s founding members and a trailblazer activist for “gay rights.” In 1991, when the Archdiocese of Philadelphia cracked down on Dignity and prohibited the pro-homosexual group from meeting on Church property, Dominic Bash and Dignity/Philadelphia found a new home at St. Luke and the Epiphany Episcopalian Church in center city Philadelphia.

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That same year, Bash made headlines as the City of Brotherly Love's most famous diva. He was the Master of Ceremonies at the Third Annual "Coming Out" Block Party on Pine Street. He came in drag flaunting a tight black skirt, fishnet stockings and a tiara.

Bash also helped organize a demonstration at the Cathedral Basilica of SS. Peter and Paul where Cardinal Anthony Bevilacqua was holding his first Mass for people with AIDS. Havoc broke loose when one demonstrator (not Bash) dumped condoms on the altar.

In response to the AIDS epidemic, Bash, who later contracted the disease, organized an AIDS ministry within Dignity/Philadelphia.

Sadly, from his seminary days up until his death, Bash insisted that the Catholic Church had never loved him. But Sister Gramick should have known better. She had the opportunity of sharing the Gospel message of repentance and conversion of heart with the young man she called her friend. Instead, she confirmed Dominic in his sin.

Dominic Bash died of AIDS in January 1993 at the age of 47, without the last Sacraments of the Catholic Church. His ashes are buried in a vault at the Episcopal Church of St. Luke and the Epiphany.

Father Nugent and his "Story"

Robert Nugent was born on July 31, 1937, and educated in Norristown, Pa. He was ordained a diocesan priest of the Archdiocese of Philadelphia under Archbishop (later Cardinal) John J. Krol on May 22, 1965.

By 1971, Father Nugent was without a parish and serving as a chaplain with the de la Salle Christian Brothers in Elkins Park, Pa. According to Nugent, he was in "a period of transition from parish work to an unofficial leave of absence to explore non-parochial ministerial possibilities."¹⁴ In other words, six years after ordination, he decided to leave the diocesan priesthood for a more fluid existence as an order priest. In the meantime, he was busy pursuing graduate studies at Temple and Villanova Universities and doing volunteer work with his good friend and loyal companion, Jack Farnell who worked at St. John's Hospice in Philadelphia operated by the Little Brothers of the Good Shepherd. It was at St. John's that Nugent said he was "inspired" to minister to homosexual men and women.

That same fall, Nugent said he saw an article in the *Philadelphia Bulletin* on Sr. Jeannine's homosexual ministry and phoned the nun to offer his services. Soon he found himself providing "counseling, confessions and home

liturgies” for Dignity/Philadelphia.

Working cheek by jowl with Nugent to bring the Homosexual Collective into the Church were three other priests, Rev. Paul Morrissey an Augustinian, Father Myron Judy of the Order of Our Lady of Mt. Carmel and Father John Cimino, a Norbertine priest.¹⁵

Father Morrissey went on to become a founding-director of Communication Ministry, Inc. (CMI).

Created in 1982, CMI became one of the most important links in the underground homosexual network in the Catholic priesthood and religious life in the United States. Its primary function is to promote an alternative ideology based on that of the Homosexual Collective for homosexual clergy. In the early 1970s, Nugent became the first priest in the Archdiocese of Philadelphia to testify in favor of a “gay rights” bill at the City Council hearings. Shortly thereafter, Cardinal Krol showed him the door. Nugent took a formal leave of absence from the diocesan priesthood and never returned. In 1973, Nugent expressed an interest in joining the Society of the Divine Savior and entered the Provincial House of the Salvatorians in Milwaukee. His novitiate began on June 15, 1976. By this time he had relocated to Washington, D.C. to complete his program of religious formation. Once established in the Capitol region, Nugent developed close ties to the national office of Dignity/USA for whom he prepared a “Homosexuality Worksheet for Catholics.” He also negotiated the terms by which Dignity was permitted to hold its worship services on the Georgetown University campus.¹⁶

Nugent professed his first vows as a Salvatorian on June 16, 1977.

Why did Nugent pick the Salvatorians? According to Rueda, Nugent needed to find “a freer environment that would enable him to work within the homosexual movement.”¹⁷

As we saw in Chapter 15, the post-Vatican II informal restructuring of the Society of the Divine Savior opened the order up to large-scale homosexual colonization. In the mid-1970s, when Nugent applied for admission into the Salvatorian Order, its Gay Ministry Task Force was still active.

A 1979 communication from Mr. Edward Freeman, the head of the Morning Star Community of Kansas City, Mo., an “experimental” homosexual religious community, to Salvatorian Provincial Myron Wagner at the Vocations Office in Milwaukee, reveals a great deal about the Homosexual Collective that had entrenched itself into the Society of the Divine Savior.¹⁸

As reported by Rueda, Mr. Freeman wanted to draw Father Wagner's attention to the Morning Star Community as an alternative for homosexual men and women, chaste and unchaste, who felt drawn to the religious life. Freeman said the constitution for the growing and financially solvent "gay" community was based on the ecumenical Christian rule of the School Sisters of Notre Dame.¹⁹ Freeman invited Wagner to send one of his priests to visit his community. The provincial passed the invitation on to "Bob" Nugent.²⁰ There were a number of rank and file Salvatorian priests who continued to oppose the lavenderization of their order, but they were rebuffed by some, though not all, of their religious superiors both in the United States and in Rome.

In a handbill distributed at a 1984 vocations conference, Salvatorian priest, Father James Buckley, who had been waging a four-year war against Nugent and New Ways, alerted his colleagues to the fact that while at least three Archbishops of the United States have repudiated Nugent's homosexual apostolate, nevertheless the provincials of the Salvatorians continued to defend the priest and his pro-homosexual activities. Fr. Buckley, now a priest of the Priestly Fraternity of St. Peter, summed up the irony of the situation:

Despite the opposition of 43 American Salvatorians, the provincial continues to support Nugent's pro-homosexual activities. Apparently the rest of the province also supports him or considers the matter too trivial to protest. If you want to belong to a religious community that will advance the growing homosexual movement, the Salvatorians are for you.²¹

For the record, at least four consecutive Secretaries General of the Salvatorians in the U.S. have permitted Nugent to continue his homosexual apostolate.

The Quixote Center—Parent of New Ways

Nugent claims that he first contacted Sr. Gramick in 1971 in connection with the Philadelphia article on her new ministry to homosexuals. Gramick says they met at Quixote Center *after* she had moved to Baltimore to teach at Notre Dame College and while she was serving as a chaplain to Dignity.²²

In any case, we do know that while Dignity was the ideological inspiration for *New Ways*, its physical parent was the Quixote Center.

The Quixote Center, a million dollar plus pro-Marxist, pro-abortion and pro-homosexual organization, began as a small operation in a 3rd floor walkup in

Mt. Rainier, Md. just outside Washington, D.C.

It was incorporated on July 20, 1976, as a 501 (c) (3) tax-deductible “non-profit, benevolent, charitable, educational and philanthropic enterprise” in Prince George’s County. Its principal purposes were changed in May 1978 to read: (a) to foster and sponsor Christian educational and religious development and (b) to alleviate poverty and to otherwise remedy maldistribution of wealth and power, domestic and foreign.

The four incorporators and trustees of the Quixote Center as listed on the Articles of Incorporation are: Jesuit William R. Callahan, the founder of Priests for Equality, an organization favoring the ordination of women to the Catholic priesthood; radical feminist Dolores “Dolly” Pomerleau, a journalist with a Masters in Women’s Studies from George Washington University; Eileen Olsen of Call to Action/1976; and Father Robert Nugent, SDS.

The address for Nugent on the Articles of Incorporation of the Quixote Center is 6808 Trexler Road, Lanham, Md., the location of the Divine Savior Seminary that has since closed its doors. This means that in 1976, Nugent, who had not yet made his final vows with the Salvatorians, would have needed permission from his Salvatorian superiors to help found the Quixote Center and to become a Co-director.

The Quixote Center’s archives note that Gramick and Nugent brought with them “their concern for the situation of lesbians and gay men, both in church and society,” and that “they designed and launched New Ways workshops which offered interdisciplinary presentations on sexual orientation to help people with their homophobia.”²³

Father Nugent said his organization was inspired by the National Conference of Catholic Bishops’ Pastoral Letter of November 11, 1976, “To Live in Christ Jesus —A Pastoral Reflection on the Moral Life.” The ill worded, mischievous section on homosexuality reads:

Some persons find themselves through no fault of their own to have a homosexual orientation. Homosexuals, like everyone else, should not suffer from prejudice against their basic human rights. They have a right to respect, friendship and justice. They should have an active role in the Christian community. Homosexual activity, however, as distinguished from homosexual orientation, is morally wrong. Like heterosexual persons, homosexuals are called to give witness to chastity, avoiding, with God’s grace, behavior which is wrong for them, just as nonmarital sexual relations are wrong for heterosexuals. Nonetheless, because heterosexuals can usually

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look forward to marriage, and homosexuals, while their orientation continues, might not, the Christian community should provide them a special degree of pastoral understanding and care.²⁴

Readers will note the juxtaposition of homosexual behavior (sodomy) with nonmarital sexual relations. Also, whereas the Church has always condemned willful sinful thoughts and words as well as sinful acts, in the document, homosexuality is considered “morally wrong” only when it is acted out.

In 1978, Gramick and Nugent established New Ways as a separate non-profit corporation headquartered in Mt. Rainier, although the Quixote Center continued to serve as a front for a number of other New Ways projects. By this time, both Gramick and Nugent had had plenty of experience in recruiting and organizing Catholic homosexuals in the clergy and religious life.

That same year, Cardinal William Baum informed Nugent that his priestly faculties for the Archdiocese of Washington had been withdrawn.

In May 4–6, 1979, the Quixote Center, the Episcopalian Church and Society Network, *The Witness* magazine, and the Universal Fellowship of Metropolitan Community Churches, joined later by New Ways, co-sponsored a “Strategy Conference on Homophobia in the Church.” The funding for the pro-homosexual sideshow was provided by the Lesbian Rights Committee and Committee on Women and Religion of the National Organization for Women (NOW) and New Ways.²⁵

As reported by Rueda, the three-day affair attracted not only the feminist and leftist liberal elements of these organizations, but also representatives of 16 mainline churches who pledged to devote all their energies and resources to the development of an ambitious anti-homophobic political/ action agenda with an implementation deadline of May 6, 1982.²⁶

On February 22, 1980, the Quixote Center ran a four-page ad, “Even the Stones Will Cry Out,” in the *National Catholic Reporter*. The ad was critical of the Vatican’s disciplinary action against dissident theologians such as Father Hans Küng, Father Edward Schillebeeckx, OP, and self-outed homosexual apologist Father John J. McNeill. The ad bore 2,600 signatures from 100 organizations including many religious orders.

Over the years, New Ways returned the favors of the Quixote Center by supporting its projects and demonstrations and sending their staff and volunteers to the Center’s anti-national defense demonstrations in

Washington, D.C. as well as pro-ERA political gatherings.²⁷ Other issues of joint concern include apartheid practices in South Africa, “reproductive rights” (abortion), and women’s ordination to the priesthood.²⁸

In 1984, Sr. Gramick, signed a death warrant for unborn children when she became a signatory to the first “Catholics for A Free Choice” ad in the *New York Times*. The pro-abortion ad claimed that a diversity of opinions regarding abortion exists among committed Catholics.

Gramick’s enthusiasm for baby killing is unbecoming for any woman, especially one who calls herself a Catholic nun, but as Donna Steichen has observed of radical religious feminists, “...among contemporary assailants of the Church, the female of the species is more spiteful, irrational, unscrupulous and destructive than the male.”²⁹

New Ways Receives Federal Grant

During New Ways’ early period of formal incorporation and reorganization as a separate entity from the Quixote Center, Gramick was awarded a three-year federal grant of \$38,000 to study the plight of lesbian women. The research was funded in part by two grants from the National Institute of Mental Health (NIMH) to Dignity/San Diego and New Ways.³⁰

It was the financial influx of federal monies that permitted Gramick and Nugent to launch New Ways as a separate entity from the Quixote Center.³¹ The stated purpose of Gramick’s “Study of the Coming Out Process and Coping Strategies of Lesbian Women,” was to “document the coming out process in lesbians (including African American lesbians and older lesbians) and to create a seven-stage model to describe this process.”³²

The 118 volunteers of lesbians and bisexuals from 18 to 76 years of age, represented diverse ethnic, racial, economic, religious, familial, and educational backgrounds. They were recruited from personal contacts, lesbian and women’s organizations, lesbian bars and clubs, and lesbian and feminist newspapers and newsletters.

The interview process took place between February and May 1979. It consisted of a 90-minute personal interview with each unpaid volunteer by one of six employees of New Ways trained by Gramick. The format included pre-coded questions and several open-ended questions related to their “initial lesbian experience,” their “coming-out process,” “job discrimination” and “societal oppression.” Kinsey’s homosexual-heterosexual continuum and other criteria were used to measure the degree of “homosexual orientation” of

the interviewees.

According to Gramick, her study showed that the inter-relational dynamics of lesbianism and homosexuality are quite different.³³ She cited a three-year interval between the self-identification of a woman as a lesbian and her entry into lesbian circles.³⁴

The Staff of New Ways

New Ways has always been a small operation, organizationally speaking, with a small staff and relatively modest office and budget. It is an organization driven by ideology rather than monetary concerns. The structure of New Ways has remained basically unchanged since its separation from the Quixote Center as an independent 501 (c) (3) tax-exempt, tax-deductible non-profit, non-membership group. The Department of State of Baltimore forfeited the corporation on October 6, 1983, although New Ways continued to operate and solicit funds under New Ways Ministry, Inc.

Up until 1984, Gramick and Nugent acted as co-directors of New Ways. They were then (technically speaking) replaced by a new Executive Director, Francis (Frank) DeBernardo, a graduate student and former reporter for *The Tablet*, the diocesan weekly for the Diocese of Brooklyn headed at the time by homosexual Bishop Francis John Mugavero.

New Ways has a Board of Directors and an Advisory Board as well as a small staff composed primarily of volunteers and interns and sometimes shared staff from the Quixote Center.

Xaverian Brother Joseph Izzo who worked at New Ways in the early 1980s is typical of the politically savvy activist breed of “religious” long associated with the organization.

Izzo, an avowed homosexual, was a member of the Congregation of the Brothers of St. Francis Xavier, a lay institute and teaching order, and a counselor at Catholic University of America.³⁵ He served on the Boards of Directors of New Ways, Dignity/Washington and the Catholic Coalition for Gay Civil Rights, an arm of New Ways. He was also a member of Pax Christi and sat on the Social Justice Committee of the Xaverian Brothers American Central Province.³⁶

In a letter that appeared in the *National Catholic Reporter* on November 13, 1981, Izzo asserted that many American bishops are homosexual.³⁷

Presumably he shared the names of homosexual bishops with Gramick and

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Nugent and other New Ways staffers —knowledge that was used to gain access to the corridors of power at the NCCB/USCC and to secure hierarchical support for New Ways.

In 1982, Izzo left the Xaverian Brothers and the Roman Catholic Church.

Religious Orders Support New Ways

In terms of funding, with the exception of Gramick's 1977 government grant from the NIMH to study lesbianism, the principal source of New Ways funding has always been Roman Catholic religious orders. Had New Ways been forced to depend on financial support from outside these religious institutions, the organization would have collapsed long ago.

The transfer of monies from Catholic religious orders to New Ways is accomplished through grants, donations, stipends, gifts of stock and fees accrued from New Ways seminars, workshops, and retreats.³⁸

Among the most important financial backers of New Ways has been the founders' own orders, the School Sisters of Notre Dame and the Salvatorians.³⁹ The Sisters of Loretto have also made sizable donations through the Loretto Community Special Need Fund.⁴⁰

Although Gramick has denied that Catholic religious orders have been the financial backbone of New Ways, Nugent himself told Father Rueda that the organization receives sizable funding from religious orders.⁴¹ The fact that the School Sisters of Notre Dame and Salvatorians released Nugent and Gramick to head New Ways while continuing their stipends, of course, was in itself a significant "donation."⁴²

Also, as Rueda notes, it is not uncommon for churches (and religious orders) to use their tax-exempt status to launder funds to homosexual groups especially large donations from individual donors.⁴³

During the 1980s, the Catholic Coalition for Gay Civil Rights acted as a conduit for the transfer of funds from religious orders to New Ways. Once a religious institution has endorsed the Coalition they then become an ongoing source of funds for New Ways.⁴⁴

Religious orders such as the School Sisters of Notre Dame are considered to be a church and do not file IRS returns.

In 2001, this writer attempted to get information on the SSND's funding of New Ways and the Catholic Coalition for Gay Civil Rights. Sister Joyce

Kolbet referred me to Sister Rose Mary Snaza, the order's treasurer, but the latter never honored the author's repeated requests for information.

The support of Catholic religious orders for New Ways' homosexual apostolate also confers many intangible benefits on New Ways including a degree of legitimacy as a "Catholic" organization.

New Ways Finances

An examination of New Ways' IRS tax returns for the accounting period of July 1, 1997 to June 30, 1998, provides some interesting insights into New Ways finances and operations as well as its networking activities with other "progressive" pro-homosexual groups in the Church.

The records show that during this time period, New Ways took in \$138,263.41. The net assets of the organization was \$211,957.47.

Paul Thomas is listed as Chairman of the three-member Board of Directors on the return. His address is given as 637 Dover Street, Baltimore, which was Father Nugent's address until 2001. Thomas, actually Father Thomas, is a self-identified homosexual priest of the Archdiocese of Baltimore and a long-time "gay rights" political activist.⁴⁵

Other Board members include Robert Mialovich, an avowed "gay Catholic" and President of Dignity/USA, and Mary Kilbride, a long-time leader of PFLAG, Parents and Friends of Lesbians and Gays and mother of a homosexual son.

The Executive Director of New Ways is Francis DeBernardo, salary \$12,600. His address is given as New Ways' office.

The stated tax-exempt purpose of New Ways is "to provide spiritual development and education to the public about gay and lesbian issues and Catholicism."

Sources of income totaling \$57,541.97 came from:

- *Bondings* (New Ways newsletter), \$3,633.00
- Sale of New Ways books and tapes, \$6,599.39.
- Georgetown University debate, "Bridging the Gap: A Theological Debate on Homosexuality and Catholicism," that drew 325 people, \$31,990.00.
- "Networking with national organizations concerned about lesbian/gay Catholics and with progressive groups," \$11,856.58.
- "Journey to Strength" a weekend retreat for parents of lesbian/gay children at Graymoor in Garrison, N.Y., \$5,785.13.
- History Project on New Ways—\$10,539.42.

- *Womanjourney Weavings*—A newsletter for lesbian nuns, \$5,731.20.
- Resources/Publications Project, \$2,443.24.
- Lecture/Education Project, \$2,613.28. The New Ways programs took place in St. Paul, Minn.; Claremont, Calif.; South Bend, Ind.; Boston; Nazareth, Ky.; Marriottsville, Md.; Gaylord, Mich.; Oldenburg, Ind.; Hartford, Conn.; and Shepherdstown, W.Va.
- Building Bridges Project—“Fifteen regional projects about building bridges between gay and lesbian people and the church.” Sessions were held in Tropy, N.Y.; Worcester, Mass.; Providence, R.I.; San Diego; Orange, Calif.; Las Vegas; Cleveland, Columbus, Dayton, Cincinnati, Ohio; Wheeling, W.Va.; Lexington, Ky.; Nashville, Memphis, Tenn.; Evansville, Ind. Total number of persons served—265. \$37,129.19.
- Spirituality/Sexuality—a six week discussion series on *Wrestling With The Angel—Faith and Religion in the Lives of Gay Men* for 12 people. \$1,684.93. (Edited by Brian Bouldrey, this book contains twenty-one essays by active homosexual men from different religious backgrounds including at least six unrepentant and bitter former Catholics. Frank Browning’s essay “The Way of Some Flesh,” contains a blasphemous analogy that is too obscene to be quoted.)
- Pilgrimage—“A pilgrimage to Greece and Turkey to walk in the footsteps of St. Paul for lesbian/gay Catholics and their parents and friends for 43 people from January 19–26, 1998,” conducted by Father Nugent and Sister Gramick.

Contributions, gifts, and grants to New Ways totaled \$70,552.96, but the names of individual and corporate donors are not listed on the IRS 990 form.

Groups receiving donations from New Ways included the Quixote Center, People for the American Way (pro-abortion), Mary’s Pence (the feminist version of Peter’s Pence), and Communication Ministry, Inc. publisher of *Communication*, a newsletter for homosexual clergy and lesbian nuns.⁴⁶

The lion’s share of New Ways’ expenditures totaling \$124,361.41 went to pay for the above “program accomplishments” not one of which has the slightest connection to authentic Catholicism, and for salaries, management, and fundraising costs.

Bondings—A Newsletter That’s Hard to Beat

The ideology of New Ways is best expressed through its newsletter *Bondings*, a title with decidedly sadomasochist implications.

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Bondings, published in newspaper format, contains articles on homosexuality and related fields with advertisements for New Ways publications and programs including lesbian retreats and alternative forms of spirituality. Among the American bishops quoted *ad nauseam* in *Bondings* are Bishop Thomas Gumbleton, Bishop Walter Sullivan, Bishop Matthew Clark, Bishop Joseph K. Symons, Bishop Kenneth Untener, and Archbishop Rembert Weakland.

The newsletter provides advice for the lovelorn on guidelines for same-sex “marriage” and gives directions to “gay friendly” churches. *Bondings* also covers the “gay” international scene with an especially critical eye of all things Roman. The importance of gay and lesbian symbolism was illustrated in a story on the rainbow sash fashioned by French couturier Jean Charles de Castelbajac for Pope John Paul II when the Holy Father visited Paris in August 1997.

New Ways “homophobia” and “building bridges” workshops are systematically covered as are the latest political issues on the Homosexual Collective’s agenda.

Soap opera confessions like, “My Daughter is a Lesbian” and biographies of clerical homosexuals who have died of AIDS help fill out the news. Many of the articles featured in *Bondings* are reprints from the *National Catholic Reporter*.

The most important thing to remember about *Bondings*, is that it never, ever strays from the official party line of the secular Homosexual Collective.

Political Lobbying, Symposiums, and Retreats

The loyalty of New Ways and its founders toward the Homosexual Collective are most evident in New Ways’ political agenda and tactics. Father Rueda drives this point home in *The Homosexual Network*.

One particular incident that stuck in this writer’s mind occurred in January 1981 when the Archdiocese of New York was preparing to oppose New York City’s “Gay Rights” bill. The Homosexual Collective wanted to find out what legislative strategies the Archdiocese would use to oppose the measure.

In December 1980, a representative of New York City’s National Gay Task Force contacted Brother Rick Garcia, a member of the non-canonical order of the Brothers for Christian Community who worked for New Ways.⁴⁷ Garcia was told to contact the archdiocese and get that important information for the National Gay Task Force as well as for New Ways.⁴⁸

On January 9, 1981, the dutiful Garcia sent a follow-up letter to an earlier phone conversation with Father Damien, the Archdiocesan Director for Communications, in which he (Garcia) asked for “a copy of the official position of the archdiocese...on the anti-discrimination legislation (Intro 384) relative to homosexually oriented women and men.”⁴⁹ Garcia described New Ways as a “national Catholic center involved in education and ministry to sexual minorities, their families, friends and the larger Catholic community.”⁵⁰

That very same day, Garcia sent a letter to Jesse Lowen of the National Gay Task Force and told him he was in the process of securing a copy of the position paper of the archdiocese in opposition to the pro-homosexual legislation. Garcia wrote, “With that in hand, we will be better prepared to respond to its ‘problem.’”⁵¹ Garcia went on to say:

I feel that New Ways Ministry can be of use in combating the Archdiocese as we are a Roman Catholic organization involved full time in gay rights and gay ministry. We have prominent supporters within the Catholic Church all over the country and many in New York City. ...If we can be of service to you in any way—please do not hesitate to contact me...fraternally yours, in the struggle for justice.⁵²

In addition to maintaining close relations with secular homosexual organizations like the National Gay Task Force, New Ways keeps close ties with other ostensibly religious-based national homosexual organizations including the Universal Fellowship of Metropolitan Churches (UFMCC).

Even before New Ways had formally organized, R. Adam DeBaugh, the Christian Social Action Director and a full-time lobbyist for the UFMCC in Washington, D.C., had pledged his support for the new group.⁵³

In a “Dear Bob” letter dated April 4, 1978 to Father Nugent, DeBaugh, an avowed homosexual and long-time activist for “gay rights” said he was sorry to have missed Bob at the Southeastern Conference of Lesbians and Gay Men in Atlanta that past weekend, but hoped they could get together to discuss the new center (New Ways) and Washington politics. In the meantime, DeBaugh was sending Bob and Jeannine the latest issue of *Gays on the Hill* and a new “Write to Congress” pamphlet.⁵⁴

In 1980, Nugent assisted the UFMCC in putting together “Denominational Statements on Gay Rights” which was used to lobby the U.S. Congress and

Senate and to assist in the formation of pro-homosexual political caucuses in churches and seminaries.⁵⁵

New Ways—The Struggle for Power

Organizational relationships between New Ways and groups like Dignity and the National Gay Task Force are generally cordial although internal struggles for power and control of the Homosexual Movement within the Catholic Church are always simmering just below the surface.

In 1980, New Ways executives locked horns with Dignity's Executive Board over some financial aspects of their jointly published booklet, *Homosexual Catholics: A New Primer for Discussion* by Jeannine Gramick and Thomas Oddo.

According to the minutes of Dignity's Executive Board meeting in Vancouver, B.C. on October 12, 1980, which were obtained by Father Rueda, Dignity, Inc. had put up the money for the printing of the *Primer* and the profits were to go to the authors. Dignity accused New Ways of not living up to its agreement. It charged that New Ways sent out their own orders before Dignity had a chance to publicize the *Primer* and recoup their expenses. Behind this minor financial spat, however, loomed a more serious problem.⁵⁶

Joe Totten, Dignity's treasurer, accused Father Nugent of sabotaging Dignity's efforts to set up a booth at the Conference on Evangelization by telling the Director of the conference that Dignity was not a Catholic organization and was not in line with Catholic teaching. Actually both charges were correct, but they applied equally to New Ways. Dignity said that New Ways "had closed the door on Dignity getting in, and as a result none of the groups got in."⁵⁷ The Dignity officers said that in the future, any agreement with New Ways must take the form of a written contract.⁵⁸

In addition to maintaining contacts with pro-homosexual activist groups like Dignity, New Ways interacts regularly with other liberal quasi-religious organizations such as the National Ecumenical Coalition, Inc. (NEC) in Washington, D.C. The NEC has pledged its support to New Ways and its goal of eliminating "ALL discrimination against homosexual men and women."⁵⁹

"We believe that any steps you can take toward achieving the objectives on the civil and constitutional rights of all gay men and women, will be most beneficial in achieving what we perceive to be a shared goal—dignity, love,

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and justice for all,” NEC officers Rev. Williams Hibbs and Nancy C. Ware assured Gramick and Nugent.⁶⁰

During the early 1980s, Nugent and Gramick worked with the National Conference of Catholic Bishops and the U.S. Catholic Conference on various projects.

Fr. Nugent was appointed a consultant at the NCCB/USCC for “sexual minorities.” When the USCC Department of Education published *Planning for Single Young Adult Ministry: Directives for Ministerial Outreach*, Nugent wrote the section on “Single Young Adult Sexual Minorities.”⁶¹

New Ways has been permitted to distribute its pro-homosexual propaganda at official NCCB/USCC conferences including the East Coast Conference on Religious Education held in Washington, D.C. in March 1982.⁶²

New Ways Seminars, Workshops and Retreats

From the late 1970s onward, New Ways organized many lesbian/nun and “gay”/priest workshops and retreats. These events are usually held at undisclosed locations in Catholic dioceses around the country. New Ways facilitators urge homosexual clergy and religious to “share their experiences and their pain.” New Ways provides the attendees with a wide variety of information from how to “come out” to one’s superior or bishop, to instruction on how to organize “gay” and lesbian political caucuses within their order or diocese.

One of these gatherings called “Telling The Story: Hers, His, Ours” for lesbians and “gays” was held at the Dominican Weber Center in Adrian, Mich. from November 6–8, 1981. The following April, Gramick and Nugent held a lesbian retreat titled “Woman, Gay, and Catholic” at the same site.

In November 20–22, 1981, New Ways sponsored the “First National Symposium on Homosexuality and the Catholic Church” in Washington, D.C. dedicated to combating the “sin of homophobia” in the Church. The response from Catholic religious was so overwhelming that New Ways organizers had to move the event from the Holy Trinity Seminary in Silver Spring to a commercial facility.⁶³

New Ways reported that 78% of the 180 attendees were nuns, religious, or diocesan priests or brothers including 18 major superiors of orders, 20 vocation or formation directors in religious orders, and 21 representatives of diocesan organizations and Dignity groups.⁶⁴ Among the orders represented

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at the symposium were the School Sisters of Notre Dame, Salvatorians, Dominicans, Franciscans, Sisters of St. Joseph, Ursulines, Maryknolls, Paulists, Capuchins, Augustinians, Carmelites, and Christian Brothers.⁶⁵

The Catholic Coalition for Gay Civil Rights

While New Ways' retreats and workshops helped to provide an ideological base to justify and sustain clerical homosexuals in the diocesan clergy and religious life, the real task of New Ways is to *organize* these individuals into a coherent *political* force capable of moving the agenda of the Homosexual Collective forward in the Church and in Society. The location of New Ways' office just outside of the capital has given its staffers ready access to its primary staging areas and sources for recruitment—Catholic seminaries and houses of religious that are concentrated in the Washington, D.C. area and Catholic University of America and Georgetown University.

Toward this end, Nugent and Gramick created one of the most important powerful pro-homosexual political organizations of the period—the Catholic Coalition for Gay Civil Rights (CCGCR).

To disguise the fact that the CCGCR was, in fact, a creature of New Ways, a New York post office box address was used on the Coalition's petitions and mailings.⁶⁶

According to Nugent, the CCGRC was created to implement the resolutions of the 1976 United States Bishops' "Call to Action" Conference in Detroit on homosexuality. The CTA called for programs and services to meet the needs of homosexual men and women; rooting out structures and attitudes which foster discrimination against homosexuals; providing pastoral care to "sexual minorities" who are subjected to "societal discrimination and alienation" and providing counseling and support to families whose members are part of "a sexual minority."⁶⁷

In 1980, *Bondings* reported that 1,373 individuals and 91 groups had endorsed the pro-homosexual objectives of the CCGCR. By November 1981, the number of endorsements had grown to 2,469 individuals and 150 organizations including 606 Catholic priests and brothers, 747 Catholic nuns, and over 50 Catholic religious orders.

The CCGCR urged all Catholics to support pro-gay legislation under the banner of "civil rights" and to refrain from any opposition to pro-homosexual ordinances "on the basis of unfounded fears, irrational myths and

inflammatory statements about homosexual persons,” and to support the CCGCR’s leadership and witness in “this ministry of justice, healing and reconciliation.”⁶⁸

Among the male religious orders backing the Catholic Coalition for Gay Civil Rights were the Jesuits, Franciscans, Dominicans, Holy Cross Fathers, Salvatorians, Oblates of St. Francis de Sales, Oblates of Mary Immaculate, Benedictines, Augustinians, Christian Brothers and Brothers of the Sacred Heart.

Among women religious, the School Sisters of Notre Dame lead the parade followed by the Sisters of Loretto, Sisters of the Sacred Heart, Dominican Sisters, Sisters of Mercy, Franciscan Sisters, Sisters of the Immaculate Heart of Mary, and the Sisters of St. Joseph.

Other supporters of the CCGCR homosexual lobby included Sisters in Gay Ministry Associated (SIGMA), the Quixote Center, Association of Chicago Priests, Capuchin Gay Caucus, Georgetown University (Office of Campus Ministry), National Assembly of Religious Brothers, Women’s Ordination Conference (WOC) and the Thomas Merton Center (Pittsburgh, Pa.).

One of the Coalition’s most influential members was Reverend Anthony Kosnick, a priest of the Archdiocese of Detroit, Professor of Moral Theology, and Dean of Saints Cyril and Methodius Seminary, Orchard Lake, Mich. Father Kosnick held a Doctorate in Sacred Theology from the Angelicum in Rome and a degree in canon law from the Gregorian University and was reported to be close friends with Pope John Paul II.

In 1972, Kosnick was appointed Chairman of the Catholic Theological Society of America’s Committee on the Study of Human Sexuality. The Committee’s final report was issued in 1977 under the title, *Human Sexuality—New Directions in American Catholic Thought*.⁶⁹ The report is an unabashed apologia for sodomy and all forms of deviant behavior and an open attack on Catholic morality. Two of the five members of the Committee were members of the CCGCR.

The language, lexicon and arguments used by the CCGCR to promote the vice of homosexuality as a virtue was identical to that of the secular Homosexual Collective. The CCGCR claimed that homosexuals are an “oppressed people” who need to be “liberated,” that homosexuality is an “inborn condition” and not a matter of choice, that homosexuals do not

recruit youth, that the homosexual movement is “family-friendly” and pederasty has no connection whatsoever to homosexuality.

In a 1987 *Wall Street Journal* article on homosexuality and the Catholic Church by Dianna Solis, Father Nugent was identified as the leader of the 3,500 member CCGCR. Solis quoted Nugent as saying, “There is just terrible pain out there.”⁷⁰ He said that homosexuality was a divisive issue in the Church and Society and he just didn’t see “things settling down.”⁷¹

One of the last projects carried out by the CCGCR in the late 1980s, was a series of seminars conducted by Nugent and Gramick on “Homosexuality, Homophobia, and Holiness.” One could, however, have eliminated the reference to holiness.

According to Rev. William Witt, who attended the CCGCR seminar given at the Newman Center of Youngstown State University, the word holiness was mentioned but once in the daylong seminar. Nor was there any mention of prayer or God’s will, said Witt.⁷²

And why should there be?

New Ways is a *political* action organization not a *religious* one. To view it through anything other than a political prism is an exercise in selfdeception. By the early 1990s, the CCGCR seemed to disappear from the scene as quickly as it had appeared.

It was replaced by other New Ways fronts including Sisters in Gay Ministry Associated, the Center for Homophobia Education, and Catholic Parents Network.

Nugent and Gramick created the Center for Homophobia Education (CHE) in 1991, after they had been ordered by the Vatican in 1983 to separate themselves from New Ways. The CHE is listed on some brochures as a project of Windmills, Inc. a subsidiary of the Quixote Center. On other CHE materials, the New York City address of the CCGCR is given. The U.S. tour of the CHE was funded in part from a grant from the James R. Dougherty, Jr. Foundation, Beeville, Texas.

The Catholic Parents Network was created by Nugent and Gramick in 1995. Its wheels are greased by the same pro-homosexual propaganda that drives New Ways. The organization has multiple office addresses including one in Hyattsville, Md. and Nugent’s Dover Street address in Baltimore.

Trouble in Paradise—Vatican Investigation Begins

From the moment Sr. Gramick and Fr. Nugent began their public “ministry” to homosexuals, the Vatican has been flooded with complaints from orthodox Catholics demanding that New Ways be disbanded.

The protests against New Ways were so insistent that beginning in 1977, the Vatican’s Congregation for the Institutes of Consecrated Life and Secular Institutes (CICL) was forced to order the superiors of the Salvatorians and the School Sisters of Notre Dame to conduct no less than three “internal studies” of New Ways.⁷³ Since the superiors themselves were actively involved in funding and promoting New Ways, their reports to the CICL in Rome were uniformly supportive of the organization.

In the meantime, a few American bishops had taken matters into their own hands.

In 1978, Cardinal James Hickey stripped Nugent of his faculties to preach and hear confessions in the Archdiocese of Washington, D.C. However, Hickey did not make his action against Nugent public. It was not until mid-November 1981, when Gramick and Nugent scheduled their “First National Symposium on Homosexuality and the Catholic Church” in his archdiocese, that Hickey’s earlier sanctions against Nugent came to light. At this time Hickey asked Nugent’s and Gramick’s religious superiors to remove the offending priest and nun from his jurisdiction, but the request was ignored. New Ways continued to operate in the archdiocese.

In the spring of 1981, Nugent and Gramick were informed by Cardinal Cody of the Archdiocese of Chicago that New Ways could not hold a workshop scheduled for June 9 at St. Clement’s Catholic Church. Cardinal Cody banned them from holding any workshops or seminars in his archdiocese. The affair was rescheduled for Grace Episcopal Church, but was later cancelled after the rector had second thoughts about incurring Cody’s displeasure. The New Ways workshop was eventually held at the Trinity Episcopal Church.

On May 5, New Ways was joined by representatives from Dignity, Chicago Call to Action, NOW, Lesbian Community Center, Integrity, and Parents and Friends of Lesbians and Gays at a press conference to protest Cardinal Cody’s actions.

Under Cardinal Joseph Bernardin, the Archdiocese of Chicago again opened its doors to New Ways.⁷⁴

In the late 1980s, Archbishop Theodore McCarrick of Newark, N. J., and

Bernard Cardinal Law of Boston took action against New Ways. Most Catholic dioceses, however, remained open to New Ways. By 1986, the organization reported that it had been in 50 dioceses in the United States.⁷⁵ By 1992, New Ways had infected 130 of the 169 dioceses in the United States.⁷⁶

Congregation for Religious Takes Action

In 1983, the Congregation for the Institutes of Consecrated Life and Secular Institutes, renamed the Congregation for Religious and Secular Institutes, instructed Sister Gramick and Father Nugent to separate themselves totally and completely from New Ways and forbade them from engaging in any homosexual apostolate unless they made it manifestly clear that homosexual acts are intrinsically and objectively wrong.

Callers to the New Ways office were told that Sister Gramick was on a one-year leave of absence and Father Nugent was no longer connected with New Ways, but these statements were not true.

As late as 1984, both Gramick and Nugent were still active with the New Ways front organization, the Catholic Coalition for Gay Civil Rights, and Nugent still maintained his Dover Street residence in Baltimore with avowed homosexual Father Paul Thomas, Chairman of the Board of Directors of New Ways. According to veteran Washington, D.C. reporter Gary Potter, by the early 1980s, Thomas's housemate, Father Nugent, had also "publicly acknowledged his own homosexuality."⁷⁷

In the fall of 1984, Sr. Gramick was given sanctuary by homosexual Bishop Francis Mugavero of Brooklyn, the only Catholic bishop on the East Coast willing to take her in. She continued her lesbian/gay "ministry" under the aegis of the School Sisters of Notre Dame.⁷⁸ The Sisters of Mercy's Office of Social Action also lent its support to Gramick's "ministry."

In 1989, Gramick moved back to the Archdiocese of Baltimore where her homosexual "ministry" was supported by the Baltimore Province of the School Sisters of Notre Dame, in defiance of the ruling of the Congregation for Religious and Secular Institutes.

Nugent had also wanted to settle into the Brooklyn Diocese, but Mugavero refused to incardinate him.

In 1984, the Salvatorian priest relocated himself in the "gay friendly" Archdiocese of Newark, N.J. under Archbishop Peter Gerety. After Gerety

retired, Archbishop Theodore McCarrick refused to renew Nugent's faculties and in late 1987, he was forced to return to Baltimore to continue his work on behalf of the Homosexual Collective.⁷⁹

Nugent In Ireland

The late 1980s saw Gramick and Nugent continuing their pro-homosexual apostolate, primarily through their writing and low profile speaking engagements, lectures, and workshops.

During Advent of 1987, Nugent visited Ireland where he gave a series of lectures on homosexuality and the Catholic Church. He was interviewed by *Intercom*, a magazine published by the Catholic Communications Institute for Catholic clergy and church workers in Ireland.⁸⁰

In the *Intercom* interview, Nugent identified himself as "a Salvatorian priest from New Jersey and a lecturer and expert on homosexual ministry."⁸¹ Nugent said that homosexuals were a "hidden minority in our Church," and therefore, it was necessary to do some "conscience raising" in the Church as to their needs.⁸² He cited ways in which Catholic school children in religious instruction and sex education classes could be sensitized to the needs of homosexuals whose "difference" makes them outsiders.⁸³ The Salvatorian priest went on to discuss "the gifts that homosexual Catholics have to offer the community, among them the experience of being rejected and neglected and condemned."⁸⁴ He also gave his doctrinal views on the "primacy of conscience," and "the principle of gradualism in moral ideals."⁸⁵ He said he would like to see parish-based support groups for homosexuals and quoted U.S. Archbishop Rembert Weakland on the advisability of seeking out friendship with homosexual people.⁸⁶ Unfortunately, Archbishop Weakland of Milwaukee, home of the Salvatorian's Vocations Office, took his own advice too literally and would live to regret it.

Vatican Creates the Maida Commission

Finally, amidst more complaints from the United States and Europe about the continued involvement of Gramick and Nugent in pro-homosexual intrigues, the Congregation for Religious and Secular Institutes announced the formation of an independent U.S.-based committee to study the matter. The publication of Gramick's controversial article "Social Discrimination of Lesbians and the Church," in the international theological journal *Concilium* may have been a precipitating factor in getting the Vatican to act.

On March 4, 1988, Archbishop Vincent Fagiolo, on behalf of the Congregation's Prefect, Jêrome Cardinal Hamer, notified Sister Patricia Flynn, General Superior of the School Sisters of Notre Dame, and Father Malachy McBride, General Superior of the Society of the Divine Savior in Rome, that a commission would be established in the United States "to render a judgment as to the clarity and orthodoxy of the public presentations" of Sister Jeannine Gramick, SSND, and Father Robert Nugent, SDS, "with respect to the Church's teaching on homosexuality."

On May 6, 1988, Archbishop Pio Laghi, the Pro-Nuncio to Apostolic Nunciature in Washington, D.C., announced the appointment of Bishop Adam Joseph Maida, then Bishop of Green Bay, Wis. to head the threemember commission.⁸⁷ Bishop Maida was joined by Msgr. James Mulligan, a moral theologian and Director of Priestly Life and Ministry Programs for the Diocese of Allentown, Pa. and Sister Sharon Holland, IHM, an expert on the law and religious life from the Catholic University of America. In September 1989, Sister Holland was replaced by Dr. Janet Smith, Professor of Philosophy of the University of Texas, Irving.⁸⁸

Unfortunately, despite his expertise in both civil and canon law, Bishop Maida was a poor choice from the start to head any inquiry into New Ways' founders. Subsequent events bore this out.

Bishop Maida was ordained to the priesthood by Bishop (later Cardinal) Dearden in 1956, and served as Dearden's Vice Chancellor and General Council in the Diocese of Pittsburgh. On May 1, 1968, Dearden ordained Father Thomas J. Gumbleton, an Auxiliary of Detroit. Bishop Gumbleton became one of New Ways' most loyal and devoted servants. Yet, after Maida became Archbishop of Detroit on June 12, 1990, he did nothing to reign in his notorious pro-homosexual auxiliary. How could he justify an investigation of New Ways' founders Gramick and Nugent without calling into question Bishop Gumbleton's role in aiding and abetting New Ways? It was a question that went begging.

On July 23, 1988, after the preliminary preparations and juridical process for the independent investigation by the Maida Commission were agreed upon, Archbishop Fagiolo advised Sr. Gramick and Fr. Nugent on the ground rules for the investigation. He explained that when the members of the commission had finished their investigation they would present their finding to Gramick and Nugent, their Institutes, and the appropriate Curial Congregations in

Rome.⁸⁹

Fagiolo said that everyone was in agreement that the investigation should be conducted without any publicity so that the process would be carried out “in a fair, just, and peaceful atmosphere” and that, “a public statement would be made at the completion of the commission’s task with the knowledge and consultation of all parties.”⁹⁰

On August 14, a two-page letter was sent by Archbishop Laghi to Archbishop Maida in which the Commission’s mandate was explicitly spelled out.

Then there was silence.

According to Nugent and Gramick, there was no written communication between the Congregation and the two religious communities from May 27, 1989 until January 24, 1994. Because of the lapse of time and the absence of communication, Gramick and Nugent, as well as their religious superiors in the United States, believed that the Maida Commission had been dissolved.⁹¹

For the New Ways founders it was back to business as usual.

Center for Homophobia Education

Unable to operate openly under the umbrella of New Ways after 1984, Gramick and Nugent created another ad hoc group, the Center for Homophobia Education (CHE) that used the New York post office box address of the Catholic Coalition for Gay Civil Rights.

On August 9, 1989, Gramick and Nugent served as facilitators of a “Homophobia in Religion and Society” seminar in the Diocese of Sacramento with the express approval of Bishop Francis A. Quinn.

Veteran pro-lifer Laurett Elsberry was in attendance to record the prohomosexual road show.⁹²

Identical CHE workshops were held in dioceses throughout California in early September 1989 with favorable reporting from diocesan papers including *The Catholic Herald* that covered the Carmichael “Homophobia” seminar held on September 7, 1989. The *Herald* reporter went along with the ruse and identified the priest and nun as currently being associated with the non-existent office of the Center for Homophobia Education in New York City.

Earning their frequent flier miles, in mid-September, the duo organized a conference titled “Our Lesbian and Gay Religious and Clergy” in Garrison, N.Y. In attendance were Vicars for Religious from the Archdiocese of New

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York representing John Cardinal O'Connor, the Diocese of Brooklyn representing Bishop Francis J. Mugavero and the Diocese of Rockville Center representing Bishop John R. McGann. News of the gig that featured Sister Gramick ran in the *New York Times* and Catholic independent weeklies such as *The Wanderer*.

It was only a matter of time before the news that Nugent and Gramick were foot-loose and fancy-free reached the ears of Cardinal Hickey in the Archdiocese of Washington, D.C.⁹³

Hickey Goes on the War Path

On October 10, 1989, Cardinal Hickey fired off two letters, one to the Congregation for Religious and Secular Institutes, now known as the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, and one to Bishop Maida at the Chancery office in Green Bay. Hickey reminded Curial officials and Maida that in 1988, Archbishop Pio Laghi had reaffirmed the 1983 ruling from the Congregation that prohibited Gramick and Nugent from engaging in any homosexual apostolate, whatsoever, unless it is clearly stated “that homosexual acts are intrinsically and objectively wrong.”⁹⁴ The responses Cardinal Hickey received from Rome and Maida are not a matter of public record.

What is a matter of public record is that “a cone of silence” fell over the Maida Commission for five long years. During this time Nugent and Gramick created more organizational fronts behind which they continued their work on behalf of the Homosexual Collective. They also continued their pro-homosexual writings.

The Ideological Writings of New Ways

As the Maida Commission was charged with investigating “the clarity and orthodoxy of the public presentations” of Father Nugent and Sister Gramick “with respect to the Church’s teaching on homosexuality,” it was expected that the Commission would include a complete review of all of New Ways’ major publications. For it is through their words, written and spoken, as well as through their activities with New Ways and the Catholic Coalition for Gay Civil Rights and the like, that Nugent and Gramick reveal their anti-Catholic ideological biases.

Since 1983, Gramick and Nugent have edited a number of books on homosexuality and the Catholic Church and have contributed various essays

on the subject, many of which are at the “cutting-edge” of the new “gay/lesbian theology.” A review of all these important in-house works is presented in order of the date of publication beginning with *A Challenge to Love* in 1980 and ending with *Voices of Hope* that was published in 1995 after the Maida Commission had made its findings public.

A Challenge to Love

A Challenge to Love—Gay and Lesbian Catholics in the Church, edited by Robert Nugent, is the first major work on homosexuality published by New Ways in 1980.⁹⁵

It opens with an invitation “to dialogue” by Bishop Walter Sullivan of Richmond, Va. and is followed by 18 commentaries on homosexuality, ostensibly from different perspectives, i.e., societal, biblical, pastoral and vocational views of homosexuality.

However, with the exception of Rev. Edward A. Malloy’s essay “Point/Counterpoint,” the presentations are unabashedly pro-homosexual. Many of the priest-religious contributors are well-known in homosexualist circles including Dominican Matthew Fox, Father Gregory Baum, Margaret A. Farley, RSM, Franciscan Michael D. Guinan, Jesuit John McNeill, Dominican Bruce A. Williams, Christian Brother James R. Zullo, Marguerite Kropinak of the Sisters of St. Joseph in Pittsburgh and Nugent’s housemate, Father Paul K. Thomas of the Archdiocese of Baltimore.

The lead article by Jeannine Gramick is titled, “Prejudice, Religion, and Homosexual People.”

Gramick asserts that “A societal unwillingness to sanction any sexual behaviors, which depart from an established norm, may be a symptom of homophobia.”⁹⁶ However, the “characteristics and root causes of homosexual prejudice” remain basically the same “religious and familial and sexual dogmatism,” she states.⁹⁷ The nun concludes that homosexual prejudice can be replaced “with toleration” and finally with acceptance, through education and “conscious-raising” efforts directed at the shattering of gay and lesbian “myths and stereotypes,” the removal of discriminatory legal barriers and the end to any “taboo behavior” society assigns as “unnatural.”⁹⁸

In “The Christian Body and Homosexual Maturing,” Christian Brother Zullo and Dr. James D. Whitehead weigh in with the novel idea of the bisexuality of “the body of Christ” i.e., “the people of God” are part homosexual and part heterosexual.⁹⁹ According to the authors, “As the larger Christian community

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is instructed in the differing patterns of gay religious maturing, it will be exorcised of some of its homophobia, and...come closer, if belatedly and reluctantly, to its own ideal of Christ's radical mutuality."¹⁰⁰ "Gay and lesbian Christians are more like heterosexual Christians than they are different," Zullo and Whitehead conclude.¹⁰¹

Theologian-sociologist Gregory Baum's essay "The Homosexual Condition and Political Responsibility" centers upon the "oppression" and "liberation" of homosexual peoples and their "divine call to become prophets, critics of society, agents of social change, reformers, or radicals."¹⁰²

However, the key point Baum wants to drive home is that, "Christian gays want to be loyal to one another, whether they choose to follow the radical or the reformist way."¹⁰³

In "Homosexuality, Lesbianism and the Future: The Creative Role of the Gay Community in Building a More Humane Society," the Jesuit priest and "partnered" John McNeill picks up on Baum's theme of the unique and even "superior" psychological qualities of gays including their heightened sense of empathy and "pedagogical eros."¹⁰⁴ McNeill states that one of the "essential services" gays render for heterosexuals is the freeing of the latter from the shackles of "traditional procreative sexual ethics," by "guiding their heterosexual brothers and sisters to a new, happier, more fulfilled and human sexual life..."¹⁰⁵

Similarly, Gabriel Moran in "Education: Sexual and Religious," argues that, "The human race will never understand power, love, and transcendence as long as it fails to embrace gay sexuality."¹⁰⁶

In "Homosexuals: A Christian Pastoral Response Now," Franciscan priest, Michael Guinan, denies the idea that gays "recruit from the young" or "that they molest the young."¹⁰⁷

Daniel Maguire in "The Morality of Homosexual Marriage" defends homosexuals against the "calumnious charge of preferred promiscuity."¹⁰⁸

In "Gay Catholics and Eucharistic Communion: Theological Parameters," Dominican Bruce Williams, who will later defend Nugent and Gramick before the Congregation for the Doctrine of the Faith in Rome, subtly, but effectively, undermines the Church's prohibition against actively gay Catholics receiving the Eucharist.

Williams argues that if contracepting couples acting in "good-faith" can

receive Holy Communion, why not active homosexuals who are living in a “faithful relationship” and who act in “good conscience ...despite the objective inadequacy of their conformity to the Church.”¹⁰⁹ He bolsters his argument by quoting fellow Dominican, Benedict Ashley, who told American and Canadian bishops in Dallas in February 1981 at a “sexuality workshop” that while the Church “ought to continue to preach from the housetops her perennial moral principles” on the subject of human sexuality, nevertheless, the Magisterium “must not reject or neglect those persons whose subjective conscience does not permit them as yet to see the practical truth of the Church’s teachings on these difficult (sexual not homosexuality specific) matters.”¹¹⁰ Williams concludes that “gay Catholics involved in a lifestyle they honestly do not recognize as sinful should not be discouraged from this unique means of grace any more severely than other seriously errant believers who are presumably in good faith.”¹¹¹

Father Matthew Fox chimes in with the good news of “creation-centered spirituality” and “the homosexual as *anawim* (poor or afflicted)” in “The Spiritual Journey of the Homosexual ...and Just About Everyone Else.” One of Fox’s parting statements is that, as we move from a “sexual era” to a “mystical era” we need those (i.e., homosexuals) “who can teach us the lighter, more playful, less serious, and less goal-oriented side to sexuality—the mystical side.”¹¹² “Here, as Masters and Johnson have found, the homosexual offers a gift to the heterosexual community and society as a whole,” concludes Fox.¹¹³

Father Paul Thomas’ essay “Gay and Lesbian Ministry During Marital Breakdown and the Annulment Process” is spliced with subtle pro-homosexual tidbits. For example, there is his biblical reference to Jonathan who, Thomas says, had a homosexual “orientation,” and his assertion that “Nearly all contemporary experts ... believe that a genuine homosexual or heterosexual orientation is basically irreversible.”¹¹⁴ Thomas, a homosexual, calls any attempt to alter a person’s “basic personality” including his or her affectional preference, a “moral outrage.”¹¹⁵

As a footnote to his comments on the licitness and validity of marital impediments, Thomas tosses out a feeler in favor of “stable homosexual unions”:

Ecclesiastical authorities would undoubtedly propose norms and guidelines

for the benefit of lesbian and gay male relationships if the Catholic Church ever differentiated its well-known official teaching about same-sex genital behavior (e.g. by qualifying *homosexual* relations as immoral only for *heterosexual* persons, not for *homosexual* couples). Even now some moral theologians, such as Philip Keane, have tentatively suggested that “the Church and society should be open to finding other ways of supporting stable homosexual unions.”¹¹⁶

This statement reflects Thomas’ opinion that while non-homosexuals “pervert” their own basic nature through homosexual behavior, so gay and lesbian people “act contrary to their own true orientation by entering heterosexual relationships.”¹¹⁷ Thomas also supports Kinsey’s claim that homosexuality is as natural as heterosexuality. He also approves of the 1973 statement of the American Psychiatric Association that “homosexuality per se implies no impairment in judgment, stability, reliability, or general social or vocational capabilities.”¹¹⁸

Father Paul Thomas is identified in *A Challenge to Love* as a priest of the Archdiocese of Baltimore, a Procurator-Advocate for Annulment Cases and Judge-Delegate on the Archdiocesan Tribunal, a member of the Archdiocesan outreach ministry for gay and lesbian Catholics, and a Board of Director of Communication Ministry, Inc. The fact that Thomas is Chairman of the Board of Directors of New Ways is not disclosed.

The essay “Point/Counterpoint” by Rev. Edward A. Malloy, CSC, a professor at Notre Dame and author of *Homosexuality and the Christian Way of Life*, is offered as a counter-weight to the overtly pro-homosexual bias of *A Challenge to Love*. Malloy contends that his research has convinced him that, “the homosexual way of life, as evolved in the social structures and practices of the homosexual sub-culture, is irreconcilable with the Christian way of life.”¹¹⁹

On a first reading, especially when compared to the unbridled enthusiasm for homosexuality that marks the other essays, Malloy’s approach seems almost Catholic, but it is not. And therein lies the hidden danger for the most dangerous of lies are those that come closest to the truth.

For example, while Malloy disapproves of the impersonal, selfish, and capricious nature of many homosexual interactions, he, like Father Charles Curran, approves of “the homosexual couple who have forged a life together

across a considerable period of time in the absence of normal societal approbation and who strive to be faithful to the commitment they share are worthy of respect and understanding.”¹²⁰

This is *not* a Catholic position.

As Father William Hinds, a defender of the Faith explains:

On what possible grounds can a sin gain moral standing because it is habitual? The opposite is true; the more inveterate and long-term, the more insidious the evil. The sin is not now one of passion and maladaptive sexual patterns, but rather a series of conscious choices and reinforcements made repeatedly in the cold light of day...(the) implication being that there might be theological reasonableness to acceptance of long-term homosexual relationships; such an answer is far from the truth of our faith.¹²¹

The final verdict on Malloy’s essay? “Nice try, but no cigar.” *A Challenge to Love* ends with Robert Nugent’s essay, “Priest, Celibate and Gay: You Are Not Alone,” in which the author cites the work of Christian Brother Luke Salm on “four basic approaches to chastity”:

- First, the traditional approach, which obliges vowed religious and celibate clergy to abstain from all genital sexual experiences.
- Second, a relaxed traditional approach, which recognizes the traditional norms but “allows for a relaxation and variation in certain limited situation.”
- Third, a complete break with tradition that morally justifies “responsible” genital sexual activity according to individual circumstance which would embrace both “committed” relationships as well as those simply for “pleasure and recreation where neither physical nor emotional harm can result.” Salm favors this approach for religious.
- And fourth, the approach favored by many feminists, that is, the complete redefinition of what chastity and celibacy means from a relational and communal perspective rather than “a patriarchal model” which views celibacy in genital terms.¹²²

In reality what we have here is one mode of chastity and three modes of unchaste behavior since being “a little unchaste” is like being “a little bit pregnant.”

Nugent mentions, but discounts as untenable, a fifth approach for bishops and superiors of religious orders. This approach would be to deny the problem of

a sexually active clergy and religious in the hope that the “problem” will disappear, resolve itself naturally, or at least be kept from becoming a source of public scandal.¹²³

Nugent confirms the existence in both the United States and Canada of a “communications network of gay clergy and religious whose main purpose is to share, through a monthly publication, areas of general interest and concern.”¹²⁴ He notes that “Days of reflection and weekend retreats have also been provided by the networks even though widespread publicity is impossible since an obvious need for anonymity dominates this form of support and pastoral concern.”¹²⁵

Nugent is referring to Communication Ministry, Inc. (CMI). The organization conducts nation-wide retreats and gatherings for homosexual clergy and religious and their “lovers.” Although CMI was organized in Philadelphia in October 1977, it was not officially incorporated in the Commonwealth of Pennsylvania until January 1982. Its underground newsletter, *Communication*, was initially published by Dignity/Philadelphia. In 1994, CMI moved its office to the “gay-friendly” Archdiocese of Chicago under Cardinal Bernardin. The organization maintains contact with the USCCB through the National Catholic AIDS Network (NCAN) and the Campaign for Human Development.¹²⁶

Nugent closes his essay with a challenge to the Church to “conquer innate fears and anxieties about homosexuality in general and gay clergy and religious in particular,” so as “to improve the quality of clerical life, enhance the ministerial gifts of many priests, make celibacy itself more credible and compelling, and help other priests come to the experience that one priest recently shared: ‘I have been out with my superiors since I was a novice, and aware of my gayness, they approved me for vows and now for ordination. ... I have witnessed an evolution in myself. ... Now it is clear to me that I must find a way of replacing the cycle of repression and depression that I have inflicted on myself as a mode of ‘reconciling’ my sexuality and my vows with some as yet undiscovered pattern of expression and celebration.’”¹²⁷

Homosexuality and the Catholic Church

Published by New Ways in 1983 and edited by Jeannine Gramick, *Homosexuality and the Catholic Church* contains essays by well-known homosexualist “injustice collectors” including Mercy Sister Theresa Kane,

past President of the Leadership Conference of Women Religious, Xaverian Brother Cornelius Hubbuch, Secretary-Treasurer of the Conference of Major Superiors of Men, and avowed homosexual Brian McNaught.¹²⁸

In her preface to the book, Gramick states that between 1973 and 1983, there was a paradigm shift in attitudes towards homosexuality in the Catholic Church, and that these changes were evident at New Ways' "First National Symposium on Homosexuality and the Catholic Church" held in Washington, D.C. in November 1981.¹²⁹

Her essay, "New Sociological Theory on Homosexuality," discusses the role of the "social sciences, such as psychology, psychiatry, anthropology, biology and sociology" as "a source of ethical values."¹³⁰ In the field of sexology, she said, "The trend among professional sexologists seems to view homosexual behavior not as a sexual deviation but rather as a sexual variation."¹³¹ She nixes the idea of an "absolute reality," which views homosexual acts as a transgression against societal norms, in favor of a subjective reality that is "located in consciousness" and is "a consequence of specific interactions" which are in turn "dependent upon the situation and the individuals involved."¹³²

Gramick defines homophobia as "any systemic judgment which advocates negative myths and stereotypes about lesbian and gay persons."¹³³ She paraphrases the theories of psychologists S. F. Morin and S. Wallace who found "that the best predictor of homophobic attitudes is a belief in the traditional family power structure, i.e., a dominant father, submissive mother and obedient children," and "traditional religious beliefs and traditional attitudes toward women."¹³⁴

Nugent's essay, "Homosexuality, Celibacy, Religious Life and Ordination," opens with a plug for the canonization of the supposed "gay patron saint, Aelred of Rievaulx."¹³⁵ He quotes Carl Jung on the "unique" attributes homosexual people bring to religion including a "particular receptivity to spiritual realities," and "a richness of religious feelings."¹³⁶

Nugent notes that by the early 1970s, some American bishops had expressed concern over the growing numbers of candidates for the priesthood who were "overtly effeminate," and, that, in fact, there were "increasing numbers of self-acknowledged homosexual males" who were seeking admission to seminaries and religious orders.¹³⁷

Among already ordained gay and lesbian priests and religious, he says, there is a growing “inner need either to identify publicly with the struggles of homosexual people in church and society or to come out to avoid a sense of personal hypocrisy or duplicity.”¹³⁸

In a back-door attack on priestly celibacy, Nugent raises the question “does physical abstinence of itself ever have a religious value (hard to affirm if we do not want to promote an anti-sexuality attitude)?”¹³⁹ He goes on to quote a statement that Thomas Merton was supposed to have uttered that “conditions had changed and that celibacy even for a monk was a thing of the past.”¹⁴⁰

Sr. Theresa Kane’s essay, “Civil Rights in a Church of Compassion,” gives an interesting perspective to the inter-lock between the Homosexual Movement and the Feminist Movement. She traces her interest in homosexuality as a civil rights issue to early 1979 when she and five other Mercy Sisters endorsed the statement of the Catholic Coalition for Gay Civil Rights distributed by New Ways. That same year, the Mercy Sisters opened their Generalate and Motherhouse in Potomac, Md. to a New Ways-sponsored “Strategy Conference on Homophobia in the Church.”¹⁴¹

Kane acknowledges that some Mercy Sisters did not agree with either the endorsement of the CCGCR or the use of Mercy facilities to house the New Ways’ conference, but the General Administrative Team of the Sisters of Mercy of the Union, approved of the actions nevertheless.¹⁴²

Kane concludes her article with a feminist plea for the Church to commit itself to “a stance of compassion.” The Church also needs to overcome the “sin of sexism,” and welcome a spirit of “diversity and dissent,” she says.¹⁴³

Another contributor to the New Ways’ book is Father Charles Curran. Pontificating from his seat as a Professor of Moral Theology at the Catholic University of America, Curran dismisses the “natural law theory” in his essay “Moral Theology and Homosexuality.”

Under the penumbra of what Curran calls “a theory or theology of compromise,” he affirms that “for an irreversible, constitutional, or genuine homosexual, homosexual acts in the context of a loving relationship striving for permanency are objectively morally good.”¹⁴⁴ However, when homosexual acts, occur outside the context of such a relationship, as in the case of pedophilia or bestiality, these acts cannot be justified, he says.¹⁴⁵

Other essays include “Reflections of a Gay Catholic” by avowed homosexual

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writer Brian McNaught, “Overcoming the Structured Evil of Male Domination and Heterosexism,” by feminist theologian Barbara Zanotti of the Women’s Ordination Conference (WOC), and “Growing Up Lesbian and Catholic” by former Dignity official, Ann Borden.

Homosexuality and the Magisterium

Edited by John Gallagher, *Homosexuality and the Magisterium — Documents from the Vatican and the U.S. Bishops 1975–1985* was published by New Ways in 1986. It purports to bring together the teachings of the Church on the issue of homosexuality.¹⁴⁶ However, as Gallagher states in his introduction, “The articulation of magisterial teaching on homogenital behavior is not the main point of most of these statements from Roman and United States Catholic sources”.

Dwelling on a “simple and unnuanced repetition” of such magisterial teachings becomes “a source of oppression for gay and lesbian people,” says Gallagher, and “is often seen as being prejudicial against homosexual people.”¹⁴⁷

The collection of official and unofficial statements, therefore, tends to be what Bishop Walter Sullivan calls “pastoral” in nature, and which, according to Gallagher, “best convey some sense of movement and growth in the Church’s awareness of the reality of a homosexual identity in our Church and culture.”¹⁴⁸

In other words, the text is long on “homosexuality” and short on “Magisterium.”

The book identifies the following bishops, some of whom are now deceased, as being sympathetic to the Homosexual Collective—Bishop Francis Mugavero, Archbishop John R. Roach, Archbishop John R. Quinn, Archbishop Rembert Weakland, Bishop Walter Sullivan, Archbishop Raymond Hunthausen, Archbishop John F. Whealon, Archbishop James A. Hickey, and Cardinal Joseph L. Bernardin.

There are two full-length documents cited in the text that scream out for special comment.

The first is the April 28, 1983 statement of the Washington State Catholic Conference (WSCC) in Seattle, Wash., titled “The Prejudice Against Homosexuals and the Ministry of the Church.”

The WSCC paper is said to have been “commissioned by Church authorities to represent an official Church position,” therefore, “it does not attempt to

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rethink or develop substantially the Catholic position on the morality of homosexuality.”¹⁴⁹ The drafters of the document continue, “...much such rethinking and development is needed in this and all other areas of the Church’s tradition.”¹⁵⁰

Despite the statement that the WSCC position paper is orthodox and represents “the current official position of the Church as a given for its limited purposes,” the document’s primary focus, as the title suggests, is “the nature and the reprehensibleness” of “prejudice” against homosexuals.¹⁵¹ According to the WSCC, “the prejudice against homosexuals is a greater infringement of the norm of Christian morality than is homosexual orientation or activity.”¹⁵² The Church “can combat the evil of prejudice against homosexuals by strongly proclaiming the gross evils of prejudicial attitudes and conduct towards lesbians and gays; by fostering legislation at all levels in the State and in the ecclesiastical arena to remove systemic prejudice; and by fostering ongoing theological research and criticism with regard to its own theological tradition on homosexuality, none of which is infallibly taught,” state the drafters of the document.¹⁵³

The second questionable document titled “Ministry and Homosexuality in the Archdiocese of San Francisco,” is a Pastoral Statement formulated by the Senate of Priests of San Francisco in May 1983 and approved by Archbishop John R. Quinn. It is of special significance given the large population of homosexuals who live in the San Francisco Bay Area.

The introduction to the Pastoral Statement promises fidelity to the Gospel, but it does not deliver on that promise.

For example, in a section on “Ministry to Homosexual Communities,” Father John Harvey’s Catholic support group Courage is mentioned. However, the pastoral goes on to state that for many homosexuals, groups like Courage “do not constitute a realistic avenue of personal development.”¹⁵⁴ Therefore the Church must stand ready to support other types of organizations of Catholic homosexual men and women “in their efforts to fight homophobia,” and “help them to gain access to Church facilities for meetings.”¹⁵⁵

The Priest Senate proposal outlines an elaborate, multi-faceted Board of Ministries to improve diocesan communication and cooperation with these groups.¹⁵⁶ Since major pro-homosexual groups like Dignity and the Metropolitan Community Churches are not specifically excluded, the reader can safely conclude that these are the organizations to which the Archdiocese

of San Francisco should “build bridges.”

Certain sections of the Pastoral Statement read like Goss’ *Gay and Lesbian Manifesto*:

The whole believing community must come to appreciate the oppressive walls that have been and are being erected to cut us off from our homosexual brothers and sisters. And we must work together on all sides of those walls to tear them down, inch by inch, until the barriers of anger and misunderstanding and fear that divide us exist no more.”¹⁵⁷

The document perceives the Catholic educational system as a potent vehicle “to sensitize their faculties and students to issues regarding homosexuality.”¹⁵⁸ It calls for a high school level “mandatory curriculum that deals with homosexuality” to be integrated into existing “sexuality, or lifeplanning, or science courses.”¹⁵⁹ This educational component would include “Sessions dealing with real-life experiences of homosexual men and women; their feelings of alienation, of depression, of being discriminated against, of whole personhood.”¹⁶⁰

Most of the documents cited in *Homosexuality and the Magisterium* are not as overtly pro-homosexual and anti-Magisterial as the above two statements, but the overall selection of documents of AmChurch are skewed in favor of the Homosexual Collective within and without the Church.

The Vatican and Homosexuality

The Vatican and Homosexuality was published in 1988 by Crossroad Publishing Company of New York and edited by Jeannine Gramick and Pat Furey (a pseudonym).¹⁶¹ It contains 26 “reflections” on the Vatican’s 1986 *Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons*.¹⁶² This document was a belated follow-up to an earlier work of the Sacred Congregation for the Doctrine of the Faith, *Persona Humana — the Declaration on Certain Questions Concerning Sexual Ethics*.¹⁶³

The disastrous document *Persona Humana*, commonly referred to as the *Declaration on Sexual Ethics*, was issued by the Sacred Congregation for the Doctrine of the Faith, Franjo Cardinal Šeper, Prefect, and was promulgated by Pope Paul VI on December 29, 1975. The soft, almost effeminate language used throughout the text is striking, especially when compared to traditional Church documents on sexual morality.

The relevant discourse on the question of homosexuality begins with Section VIII.

The *Declaration* states that there are two categories of homosexuals.

First, there are “homosexuals whose tendency comes from a false education, from a lack of normal sexual development, from habit, from bad example, or from other similar causes, and is transitory or at least not incurable.” Then there are “homosexuals who are definitively such because of some kind of innate instinct or a pathological constitution judged to be incurable.”¹⁶⁴

The paradigm shift from the traditional view of homosexuality or sodomy as an acquired vice to the idea of homosexuality as an inborn condition or genetic acquisition is immediately discernable.

With regard to the congenital homosexual, the *Declaration* states that “some people conclude that their tendency is so natural that it justifies in their case homosexual relations within a sincere communion of life and love analogous to marriage, in so far as such homosexuals feel incapable of enduring a solitary life.”¹⁶⁵

As it stands, this statement is, quite simply, a mess.

Its open ending gives the impression that “a sincere communion of life and love analogous to marriage” can actually exist in a sodomitical relationship and that such a relationship might even be meritorious for those who cannot bear the single life.

Section VIII states that sodomites who are suffering from “personal difficulties and their inability to fit into society must be given understanding and hope and ‘their culpability’ ...judged with prudence.”¹⁶⁶

Even though Sacred Scripture condemns sodomy as a “serious depravity and even presented as the sad consequence of rejecting God,” the document claims this reality doesn’t “permit us to conclude that all those who suffer from this anomaly are personally responsible for it.” Say what?

Finally, at the end of Section VIII, the document concludes that homosexual acts (but not willful, lustful and perverted thoughts and words) “are intrinsically disordered and can in no case be approved.”¹⁶⁷

Not only was this wretched piece of homosexual apologia approved by the Holy See, but it was permitted to stand uncorrected for 11 years until October 1, 1986 when Joseph Cardinal Ratzinger issued the *Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexuals*.

The 1986 Letter, however, does not come out forthrightly and acknowledge the errors present in *Persona Humana* and start with a fresh slate. The

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confusion is further compounded by the continued use of non-defined terminology used in *Persona Humana*.¹⁶⁸

The document's use of the term "homosexual person" is as ill advised in the 1986 *Letter* as it was in *Persona Humana*.

The *Letter* does declare, in the gentlest of terms that bugging one's neighbor is an immoral act.

"This does not mean that homosexual persons are not often generous and giving of themselves," the reader is assured, "but when they engage in homosexual activity they confirm within themselves a disordered sexual inclination which is essentially self-indulgent."¹⁶⁹

The *Letter* deplores "violent malice in speech or in action" against "homosexual persons" without reference to the fact that violence and malice are endemic in the homosexual personality as well as the homosexual "sub-culture" to which the document pays scarce attention.¹⁷⁰

It also encourages the hierarchy to institute special forms of pastoral care for homosexuals even though these "ministries" with the exception of Courage, have seriously compromised the Church's stand against homosexuality and in many cases have served as an inducement to sin.

As to the Congregation for the Doctrine of the Faith's suggestion that *more* sex instruction for Catholic schoolchildren, including information on homosexuality, be implemented in Catholic dioceses, one can only believe that the writers of the document have taken leave of their wits to offer such a proposal.¹⁷¹

The one positive note in the *Letter* is the suggestion (not order) that all support, including the use of Church facilities, should be withdrawn from any organization which seeks to undermine Church teachings. This singular admonition did, in fact, prod some American bishops to finally withdraw support for organizations like Dignity and New Ways and prohibit them from using Church facilities to launch their attacks on Catholic morality.

With this background, let us return to *The Vatican and Homosexuality*.

Among the well-known feminist and/or lesbian cohorts invited to comment on the 1986 *Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons* are Sister Gramick, her SSND proabortion colleague Margaret Ellen Traxler, Ann Patrick Ware, a Sister of Loretto and leader of the National Coalition of American Nuns, Mary Jo Weaver, a "Herstory" feminist and a dabbler in Wicca (pagan witchcraft), and Rosemary Haughton, a Catholic convert and self-taught feminist theologian.

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These women reflect the growing influence of feminists on the Homosexual Movement.

Other contributors include Dominican Benedict M. Ashley, Father André Guindon, Professor of Moral Theology at St. Paul's University in Ottawa, Peter Hebblethwaite, the popular writer on Vatican affairs, Archbishop John R. Quinn of San Francisco and Robert Nugent.

In "Toward an Understanding of the Letter 'On the Pastoral Care of the Homosexual Person,'" Archbishop Quinn appears to want to distance himself from the document without actually publicly rejecting it.¹⁷² As critic William H. Shannon notes in his "A Response to Archbishop Quinn," which follows the prelate's statement, "he (Quinn) quotes absolutely nothing from the CDF letter," but rather depends on documents like *To Live in Jesus Christ* that provide for a more sympathetic and ambiguous presentation on homosexuality.¹⁷³

From a feminist viewpoint, the 1986 *Letter* from the office of Cardinal Ratzinger has no redeeming qualities whatsoever. According to Sister Ann Patrick Ware, the Vatican document fails to address "the distress" of homosexual persons and "homophobia in society."¹⁷⁴ She finds the document "harsh," "unfeeling" and "dangerous."¹⁷⁵

Lillanna Kopp says the document is "irremediably" flawed because of "fundamentalist biblical exegesis," "prescientific church tradition," and "seriously inexact historical data."¹⁷⁶

Mary C. Segers decries the fact that the CDF directive has ended Dignity masses in the Dioceses of Brooklyn, Buffalo, Atlanta, New York, Pensacola, and Vancouver, B.C.¹⁷⁷ According to Segers, the document is inadequate from both a juris-prudential and moral theological perspective because it "assumes an excessively rigid, narrow, reductionist definition of sexuality; it holds to a negative conception of same-sex love as inevitability disordered and sinful ... and it seems to overlook women's experience."¹⁷⁸ The Church "can learn from lesbian feminists a more subtle, rich appreciation of same-sex love," she says, and instead of "pronouncing homosexuality to be an evil...might focus on healthy, committed same-sex relationships which provide the setting and conditions for moral and spiritual growth."¹⁷⁹

In "Rome Speaks, the Church Responds," Jeannine Gramick states that, "Lesbians and gay Catholics, privately and publicly, have called the Vatican letter disgusting and vile," but she hopes that they "can bring themselves to

forgive the pride, lack of compassion, and self-righteousness which are part of the scandals of the Roman Catholic Church.”¹⁸⁰ Gramick criticizes the 1986 *Letter* as being, “preoccupied, almost to the point of obsession, with genital activity” but silent on issues of “social justice, prejudice and violence against homosexual persons.”¹⁸¹

In “Compassion and Orientation,” Dominican Benedict M. Ashley states he entirely agrees with the substance of the Vatican document. However, he makes a number of statements and assumptions that tend to support the homosexualist position.

Father Ashley talks of homosexuality in general and homosexual orientation in particular, as a “disability,” which “prevents one not from loving sexually, but heterosexually, and therefore from the ability to make a permanent and procreative marriage commitment.”¹⁸² He uses the Homosexual Collective’s term “homophobia” in an uncritical manner claiming that “many heterosexuals are not secure in their orientation...” and that these “homophobic Catholics are scandalized at forms of ministry that seem to condone homosexuality.”¹⁸³ Thus we have to be compassionate, not only toward “struggling gays” but the majority of people who fear that the Church is “getting soft,” on homosexuality, says Father Ashley.¹⁸⁴

Church ministry to homosexuals should, according to Ashley, advocate the protection of civil rights for homosexuals, give special prominence to AIDS ministry, and foster support groups which are consistent with the teachings of the Church as well as solid family life where children can achieve “heterosexual maturity.”¹⁸⁵

In closing, Ashley asks “forgiveness” for having “offended” any homosexual by his use of “language that may seem condemnatory, or lacking in sensitivity.”¹⁸⁶ He also notes that while the 1986 document can be criticized “on details of expression or a lack of nuance” inevitable in a brief document directed at clearing up past ambiguities, nevertheless, it speaks a truth which is not “destructive but healing.”¹⁸⁷

Perhaps the most original, and therefore, the most interesting of the essays, is Peter Hebblethwaite’s “Please Don’t Shoot the Bearer of Bad Tidings: An Open letter on Cardinal Ratzinger’s Document.”

As his title implies, Hebblethwaite goes right for the jugular when he states that the Church will *never* budge on the matter of the objective and intrinsic

sinfulness of homosexual acts which is based upon natural law arguments.¹⁸⁸ He advises homosexual enthusiasts to avoid the common pitfall of imagining that “what I *wanted to happen* was actually *going to happen*.”¹⁸⁹

Hebblethwaite does, however, offer Catholic homosexuals some unsolicited advice—“rules” he calls them. He suggests that they remain in the Church, that they not repay insults from Cardinal Ratzinger in kind, that they watch out for unguarded claims, and continue with AIDS ministries.¹⁹⁰

The Vatican and Homosexuality concludes with the essay “How the Church Can Learn from Gays and Lesbians,” by ex-Jesuit John Giles Milhaven, a board member of Catholics for A Free Choice and pro-abort theorist of “delayed animation.” Editors Gramick and Furey identify Milhaven as a Professor of Religious Studies at Brown University in Providence, R. I.

According to Milhaven, “The Catholic Church has at present no sexual ethics,” that is, “sexual ethics that anyone pays attention to.”¹⁹¹ His main complaint is that the Church makes “its judgments on the nature and value of sex without a single reasoned appeal to the experience of sex.”¹⁹² Since it is “the task of the theologian to help the rest of the Church by drawing with broad conceptual strokes a model of the moral life,” he says, “Gay and lesbian Catholics could help the theologian by doing what they themselves (unless they are also theologians) don’t need to do: put into general terms why sex is important to them.”¹⁹³

Although the Vatican’s 1975 *Declaration on Certain Questions Concerning Sexual Ethics* certainly strengthened the position of the Homosexual Collective in the Church, and the 1986 *Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons*, did little to disturb the day-to-day activities of Catholic homosexual clergy and religious, it is interesting to note that groups like New Ways and Dignity still felt the need to push the envelope even when it was not to their great advantage to do so. The Collective views all attempts by the Vatican to flatter and cajole it into submission as a sign of weakness and an invitation for further attack— a perception which is unfortunately all too correct.

Homosexuality in the Priesthood and the Religious Life

Homosexuality in the Priesthood and Religious Life edited by Jeannine Gramick and published by Crossroad Publishers in 1989 is a valuable book in terms of the insights it offers into the early inner-workings of the homosexual

network within the Church especially the role played by New Ways and various homosexual auxiliary groups within Catholic dioceses and religious orders in the 1970s.¹⁹⁴

Contributors include homosexual historian John Boswell, radical feminist Rosemary Radford Ruether of Women-Church, and pro-abortion Daniel C. Maguire of Marquette University. Other contributors like Capuchin Richard J. Cardarelli, a self-avowed homosexual, and Father John P. Hilgeman, who has been active in the gay politics since 1974, are less known outside of clerical “gay” circles.

Editor Gramick provides a timetable for in-house organizational interest in the issue of homosexuality among Catholic priests and religious starting in the 1970s.¹⁹⁵

Gramick states that in 1977, a small group of Christian Brothers held a “sexuality” study/seminar which resulted in the booklet *Sexuality and Brotherhood* containing an essay by Gabriel Moran that suggests religious life “might provide a stable setting for the working out of homosexual love,” and that religious organizations should be “a natural bridge for the meeting of straight and gay worlds.”¹⁹⁶ In 1982, Gramick says, that same study group issued *Prejudice*, a booklet tackling the theological and sociological aspects of “homophobia.”¹⁹⁷

About the same time that the Christian Brothers broke the internal barrier of silence on the issue of homosexuality among clergy and religious, Gramick says, the Jesuits broached the issue of homosexuality in their periodical *Studies in the Spirituality of Jesuits*.¹⁹⁸

In 1978, Gramick reports, the National Assembly of Religious Women published an interview with two lesbian nuns.¹⁹⁹ The following year, the National Conference of Vocation Directors of Men published an article on homosexual candidates for the priesthood.²⁰⁰

In the late 1970s, Father John Harvey formed Renewal, Rest, and ReCreation to directly minister to homosexual priests and religious in accordance with the tenets of the Catholic Church, says Gramick. At the same time, Communication Ministry, Inc. began to network and organize homosexual clergy and religious at the grassroots level. A third group, New Ways Ministry, was also formed in 1977, says Gramick. One of its earliest projects was a retreat for lesbian nuns who apparently were distressed that male clergy

and religious were dominating the homosexual retreat scene.²⁰¹

Gramick notes that public awareness of homosexual priests began to grow in the 1980s as media revelations of clerical sexual abuse of minors began to dominate the airways. “Although adult homosexuality and pedophilia are distinct clinical categories,” she says, “gay priests have unfortunately been linked to this dysfunctional behavior in the public’s mind.”²⁰² It is significant that Gramick refers to pederasty as “dysfunctional,” rather than “criminal” behavior.

A segment of *Homosexuality in the Priesthood and Religious Life* is devoted to essays by lesbian nuns and homosexual brothers and priests who, in the words of Gramick, “are claiming their own pride and goodness and following the Gospel mandate to let their light shine instead of hiding them under a bushel or in a closet.”²⁰³

In “Lord, Make Me an Instrument of Your Peace,” avowed homosexual Father Richard J. Cardarelli, recalls that he knew from an early age that he was “somehow different from other boys.”²⁰⁴ After a troubled youth, he said, he entered religious life as a means of hiding his “real identity” as a homosexual and to “learn how to be someone else.”²⁰⁵ Sadly, he says, the walls of the Capuchin monastery were unable to protect him from “those sexual feelings and emotional attractions to others,” or the “homophobia” that was “rampant” within the order.²⁰⁶

Cardarelli says he sought spiritual guidance from a Franciscan friar connected to Dignity/Boston who assured him that it was possible to “be a priest and be gay.”²⁰⁷ Shortly afterwards, in 1974, Cardarelli left the novitiate to find himself within the embrace of the Homosexual Collective. Eventually, having been “cured” of his “self-hatred,” and the “deadly effects of homophobia,” he returned to his order, received therapy for alcoholism and was ordained a Capuchin priest, he says.²⁰⁸ Throughout this period he remained active in Dignity and served as its chaplain.

“I am convinced that my sensitivity to the suffering of others and my compassionate commitment to justice and peace concerns are due to my homosexuality and the long process of accepting it,” says the Capuchin priest.²⁰⁹ They asked Jesus “Are you a king,” and they ask him (Cardarelli), “Are you a queen,” and he replies, “Yes ... I am a priest. I am gay. I am proud...”²¹⁰

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In addition to maintaining an association with Dignity, Carderelli has also maintained close contact with New Ways.

Other homosexuals who tell their “story” in *Homosexuality in the Priesthood and Religious Life* are Trappist monk Matthew Kelty, the noted spiritual writer and confessor to (Fr. Lewis) Thomas Merton, artist William Hart McNichols, SJ, and Sister Judith Whitacre.

In the final section of the book dealing with “Ministerial Perspectives” we find essays by Fr. Robert Nugent on “Homosexuality and Seminary Candidates,” Sister Gramick on “Lesbian Nuns: Identity, Affirmation, and Gender,” and Fr. John P. Hilgeman, “The Sycamore Is Not the Only Kind of Tree Outside My Window,” an essay on how the Church can assist “gay seminarians, priests, and religious,” by “giving positive messages about homosexuality from the earliest stages of formation,” by rejecting “homophobia,” by encouraging people to “risk the journey of growth,” while climbing the often “rocky and uncertain” path to the virtues of celibacy and chastity, and by encouraging “positive and healthy role models for them,” in terms “of openly gay priests, religious, bishops and popes for the gay community.”²¹¹

The Road to Emmaus—Daily Encounters with the Risen Christ

This “inclusive devotional,” was published by Emmaus Press in 1989 and is distributed by New Ways.²¹² The editor of *The Road to Emmaus* is Joseph W. Houle, an avowed homosexual and Director of Emmaus House of Prayer of the Mid-Atlantic District of the Universal Fellowship of Metropolitan Community Churches in Washington, DC.

In his preface, Houle says that the text “has been provided by writers who are either openly gay and lesbian Christians or who actively support gay and lesbian Christians in their struggle for self-esteem and full acceptance in the world and in the church.”²¹³

Jeannine Gramick and Robert Nugent provide the meditations for January. Not unexpectedly, while these Scriptural meditations are not particularly religious, they are thoroughly political.

In her January 3rd meditation (John 10:7–17), Gramick whines, “I have seen the bands of ecclesiastical predators expel lesbians and gay Christians from our churches, relegate women to second-class citizenship, and support government policies that oppress the poor...”

In her January 11th meditation, Gramick writes, “...I also need to meet our

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Father-Mother God in a quiet place.”

In her January 13th meditation, the nun’s thoughts drift to modern day self-righteous “pariahs” such as “the religious leaders who enforce doctrinal orthodoxy at the expense of God’s command to love,” and “politicians, business people, and scientists who perpetuate a military-industrial complex that keeps the Third World supplied with weapons instead of food.”

Issues related to the ordination of women to the priesthood and to homosexual “unions” arise in Gramick’s January 14th meditation when she prays to Jesus to abolish unjust laws. “...I bring to you church laws which prohibit women from being ordained to the priesthood or which bar homosexual persons from having their committed relationships blessed,” she prays.

The hierarchy gets another blast in Gramick’s January 25th meditation (Mark 6:14–29) in which she ponders, “Like Herod, some of our church leaders are also so drunk with power that they seek to control the intimate, private lives of others. They save face by appealing to church doctrine, all the while failing to ask forgiveness for past and present religious intolerance, racism and sexism.”

In his meditations, Nugent makes use of the thoughts of some modernist prototypes such as Dutch Dominican Edward Schillebeeckx, Nikos Kazantzakis, author of *The Last Temptation of Christ*, and homosexual activist Brian McNaught.

In his January 7th meditation (John 2:1–11), Nugent reflects on “Weddings and Holy Unions” but without mentioning the words “husband and wife.” Instead, he uses the neutered term “couples” or “partners.” Similarly, he gives a plug for alternative family structures in his January 17th meditation (Mark 5:1–20) when he prays “...He (Jesus) simply makes it clear that commitments to the reign supersedes all family ties. Like Jesus, we need family loyalty. And, like Jesus, we often find our loyalties in other kinds of families, especially among those who support and nourish our commitments to personal integrity.”

In his January 20th meditation (Mark 4:35–41), Nugent expresses his fear of drowning in “the debates and polarization that rock the church-ark over issues of human sexuality, nuclear weapons, capital punishment, abortion and authority.”

The issue of outmoded religious “symbols and signs (doctrines, practices, acts, objects)” is the theme of Nugent’s January 28th meditation (Mark 7:1–

23). “He (Jesus) performed the prescribed rituals and prayed the required prayers, but in a way that illuminated their true meaning. And when they were empty and meaningless, he did not hesitate to transform them, replace them, or discard them,” Nugent meditates.

“Homosexuality: Protestant, Catholic and Jewish Issues: A Fishbone Tale”

This important essay by Robert Nugent and Jeannine Gramick originally appeared in *Homosexuality and Religion*, edited by Richard Hasbany, Ph.D. and published by Harrington Park Press in 1989.²¹⁴ Harrington Park Press is an imprint of Haworth Press, Inc., with offices in New York, London and Oxford, and caters to gay, lesbian and gender interests.²¹⁵ The article was later reproduced in booklet form and distributed by New Ways.

The appearance of “Homosexuality: Protestant, Catholic, and Jewish Issues: A Fishbone Tale” in a prominent secular journal on homosexuality is one indication of the expanding influence of Gramick and Nugent in homosexual circles outside of the Catholic Church.

As the title “A Fishbone Tale” suggests, Nugent and Gramick compare homosexuality to “a fishbone caught in the church’s throat that the church can neither eject nor swallow entirely.”²¹⁶ Therefore, homosexuals “struggling for full acceptance in the church must confront the classical understanding of the human being and human sexual differentiation as these concepts have traditionally influenced the churches.”²¹⁷

The authors present the statements of major figures in the mainline U.S. Christian denominations and branches of Judaism “who have spoken publicly and urged study and reassessment of the traditional teachings and practices regarding homosexuality” and “contemporary major church studies and policy statements of several Christian denominations.”²¹⁸ Nugent and Gramick also outline and critique “several possible ecclesial stances on homosexuality and articulate some of the common theological and pastoral concerns” that these Christian denominations share.”²¹⁹

The essay begins with a discussion of various “models” or approaches to homosexuality. The first model is the “religious” model that characterizes homosexuality as a direct result of personal, moral failure or of a deliberate sin for which the individual is held accountable, blameworthy, and sometimes even punished either in this world or the next.”²²⁰ Then there is the “medical” model that views homosexuality as an “illness.”²²¹ Finally

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there is the contemporary “essentialist/scientific” model which holds that “true homosexual orientation is established at a relatively early stage of development in the individual, is permanent and generally impervious to techniques for radical change.”²²²

In terms of the morality of sexual acts, homosexual or otherwise, Nugent and Gramick claim that there is “a trend among many moralists in all denominations today who question whether there are *any human acts that can be labeled intrinsically evil* when judged apart from other considerations such as consequences, the intention of the acting person, and...the tensions between the moral values and disvalues associated with all human acts.”²²³

Gramick and Nugent cite the early works of Jesuit theologian John McNeill and Charles Curran as contributing to the “reexamination of traditional church teachings” in the “Roman Catholic scholarly community.”²²⁴ They also cite “Vatican II’s abandonment of the ‘primary’ and ‘secondary’ language when speaking of the procreational and unitive aspects of heterosexual intercourse in marriage” as an indication that “some contemporary moralists had begun to question the value and viability of an act-centered morality and encouraged the use of more personal criteria such as the relational aspects of human sexuality.”²²⁵

The authors applaud the 1977 Catholic Theological Society of America report *Human Sexuality—New Directions in American Catholic Thought* for its stress on “creative growth for integration as the chief purpose or basic finality of sexual intercourse, as opposed to the procreative and unitive dimension that classical Roman Catholic doctrine teaches.”²²⁶

Gramick and Nugent place the position of various denominations on the morality of homosexuality into four categories.

The first is the “rejecting-punitive” approach that views “both the homogenital expression and the homosexual condition/orientation as sinful and prohibited by God.”²²⁷ Gramick and Nugent reject this approach *in toto*.

The second approach is “rejecting-nonpunitive.”²²⁸ Religions that hold this position condemn homogenital *acts* as being contrary to human nature, but do not reject homosexual persons, explain the authors. Nugent and Gramick reject this approach to “a doctrine of unchanging nature,” and suggest that “God is doing something new; part of a new, ongoing creation is found in believing, faith and Spirit-filled homosexual Christians whose experience,

values, and decisions about their lifestyles have something positive to say to the larger church.”²²⁹

The third approach is the “qualified acceptance position,” that approves of homosexual genital as an acceptable way of living out the Christian life,” but one that remains inferior to heterosexuality.²³⁰ This “compromise” position, the authors claim, is reflected in the 1980 Catholic Social Welfare Commission report for the Roman Catholic Bishops of England and Wales, but it is not satisfactory to them because it sees heterosexuality as “necessarily the human ideal.”²³¹

The fourth and final approach and one that Nugent and Gramick embrace is the “full acceptance position,” that evaluates “wholesome sexuality” in terms of “intercommunication,” that is “the nature and quality of the relationship of the persons involved, regardless of gender.”²³² According to Nugent and Gramick, the latter position views homosexuality as “part of the divine plan of creation,” and “that homosexual people are present as a sign of the rich diversity of creation, and that homosexual expression is as natural and good in every way as heterosexuality.”²³³

In connection with this approach, Nugent and Gramick mention the “sex-for-recreation” category.²³⁴

Here, “there are no claims other than the free consent of the persons involved,” they state.²³⁵ Using this criterion, the authors speculate that “...some would argue that if homogenital behavior is humanly good and natural, then logically it ought not be reserved to constitutionally homosexual persons; others would be free to choose this form of sexual expression as a legitimate variant or preference in sexual relationships.”²³⁶

All in all, Nugent and Gramick hope that the issues raised in the article “will be explored and developed even further,” but they admit that the lesbian and gay struggle will be a painful and difficult one and that for many, “the changes will not be substantial enough or come soon enough.”²³⁷

“If a paradigm shift is occurring in the churches and synagogues, then gay men and lesbian women will have an even more important part to play in helping explore, understand and embrace that shift. If war is too important to leave to the generals, then spirituality and sexuality are too important to leave to the theologians and hierarchical leaders,” conclude Nugent and Gramick.²³⁸

Readers will want to keep in mind that “*A Fishbone Tale*” must have been

written about the time the Maida Commission was instituted in March of 1988 or a short time later since Haworth Press published *Homosexuality and Religion* in 1989. More importantly, there are no references to this important essay in the final Maida Commission Report.

Building Bridges — Gay and Lesbian Reality and the Catholic Church

Building Bridges, by Robert Nugent and Jeannine Gramick, published in 1992 by Twenty-Third Publications, is a pivotal publication in the history of New Ways and in the life of its authors as it became the focal point of the reactivated Maida Commission in 1994.²³⁹

The book is dedicated to those persons who made New Ways possible, that is, the Superiors of the School Sisters of Notre Dame and the Society of the Divine Savior in the U.S. and Rome including U.S. Provincials, Sisters Francis Regis Carton, Ruth Marie May, Patricia Flynn and Christine Mulcahy and the SSND Generalate leaders in Rome, Mother Georgianne Segner and Mother Mary Margaret Joha, and U.S. Salvatorian Provincials, Fathers Myron Wagner, Justin Pierce, Barry Griffin and Paul Portland and SDS Superiors in Rome, Gerard Rogowski and Malachy McBride.

Except for Nugent's novel idea that the Church should set up a "new model of ministry" composed solely of priests and religious who have AIDS or are HIV-positive, there is not an original idea in the book.²⁴⁰ Nugent and Gramick simply regurgitate the arguments for homosexuality put forth by the secular Homosexual Collective.

In "Gay and Lesbian Rights" Nugent hails the coming of age of the "gay liberation movement" at the Stonewall Inn in 1969. He says that homosexuals are "born that way" and, therefore, must be true to their nature. He dismisses the idea that AIDS is related to sodomy. He predicts that "the struggle for gay rights will continue and expand in the coming years."²⁴¹ Gramick likewise frames the question of "gay rights" in terms of "liberation" and a new "declaration of independence."²⁴² She admits that "many gay males in the visible gay subculture are promiscuous," but she blames this on "social and cultural factors" which make it difficult for homosexual men and women to have "stable relationships."²⁴³

She states that "Most experts now believe that a change in orientation, i.e., in desire and attraction, is not possible."²⁴⁴ Although Gramick admits that "an obvious function of the genital organs is reproduction," she wonders, "If

other parts of the body may serve multiple purposes, why is it that the sexual parts may not?”²⁴⁵ “Placing a hierarchy of value on bodily parts,” Gramick says, “leads to an idolatry or sacralization of some parts.”²⁴⁶ One cannot talk of the natural law, says the nun, since nature is “dynamic and always in a state of flux.”²⁴⁷ Gramick decries “extreme, subtle and personal homophobia.”²⁴⁸

Among the options Nugent offers to married homosexuals is that of maintaining an “open relationship” whereby the homosexual partner (and sometimes the heterosexual partner) can “seek out genital relationships with an understanding that these will not become an emotional threat to the primary commitment.”²⁴⁹ He does note, however, that AIDS has made this solution somewhat problematic.²⁵⁰

One of the authorities that Gramick calls upon to support her theory that “many, if not most basically heterosexual persons experience some degree of same-sex feelings, fantasies, desires, or attraction,” is the notorious homosexual/pederast, Rev. Paul Shanley. The nun describes Shanley as “the Boston ‘street priest of the 1960s’ [who] used to point out that almost everyone has a sexual ‘major’ and ‘minor.’”²⁵¹

It is one of the telling characteristics of all New Ways’ publications, and the writings of Gramick and Nugent in particular, that the problem of homosexual pederasty and the unbelievable tragedy and moral chaos clerical predators leave in their wake, is rarely acknowledged much less addressed.

On the matter of admitting homosexuals into the priesthood, Nugent suggests that anyone opposed to the practice needs to undergo deprogramming for “homophobia.”²⁵² “Some gay candidates are challenging us to explore appropriate expressions of sexuality and intimacy in religious life,” he states.²⁵³ “We have to face a new reality that some people come to the seminary or religious life either with an entirely different working definition of celibacy or with simply an *a priori* rejection of the traditional understanding that excludes genital intimacy,” he adds.²⁵⁴

A homosexual candidate for the priesthood may have strong attachments to his gay network of friends, says Nugent, and “he will certainly expect to maintain contact with some of them and expect that they will be welcomed into the seminary or congregation’s houses with warmth and hospitality.”²⁵⁵ In other words, a diocese or religious order that accepts homosexual

candidates, is also expected to accept homosexuals from the outside as guests at the seminary or house of religion.

In his essay “Theological Contributions of the U.S. Church,” Nugent quotes Fr. Richard McCormick’s theories of “proportionalism” and “subjectivity” whereby one judges the morality of homosexual acts by “the meaning and pattern of homosexual acts in the person’s life.”²⁵⁶ Nugent states that “McCormick and others attempting to renew Roman Catholic morality believe that morality is too often equated with acts, especially external ones.”²⁵⁷

Among the U.S. Catholic theologians cited by Gramick who have challenged the traditional teachings of the Church on the inherent sinfulness of sodomy are John McNeill, Margaret Farley, Rosemary Ruether, and Daniel Maguire.²⁵⁸

In her closing essay “Lesbian/Gay Theology and Spirituality: The New Frontier,” Gramick claims that “Although a gay and lesbian spirituality began to be formally constructed only since the late 1970s, lesbian and gay persons long incarnated a spirituality that put them uniquely in touch with the transcendent.”²⁵⁹

“Only when there is no societal, economic, or religious prejudice felt by an individual because of his or her sexual orientation, gender, color, religious, or political beliefs, can the church claim that humankind is beginning to feel on this earth the freedom of the daughters and sons of God,” Gramick concludes. There are no surprises in *Building Bridges*. It is simply a political exercise in pro-homosexual apologetics.

Voices of Hope —A Collection of Positive Catholic Writings on Gay and Lesbian Issues

Voices of Hope—A Collection of Positive Catholic Writings on Gay and Lesbian Issues, is edited by Jeannine Gramick and Robert Nugent, and is published by New Ways Ministry and the Center for Homophobia Education. The book was published in 1995 – a year *after* the Maida Commission completed its work and made its findings and recommendations public.²⁶⁰

The book’s revelation of the political intrigues of Gramick and Nugent in connection with the 1992 Vatican statement *Some Considerations Concerning the Catholic Response to Legislative Proposals on the NonDiscrimination of Homosexual Persons* demonstrates their utter contempt

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for legitimate ecclesiastical authority and their undying devotion to the Homosexual Collective.

Voices of Hope opens with a compendium of statements favorable to the Homosexual Collective made by American bishops and other Catholic bishops from England and Europe, the United States National Conference of Catholic Bishops and the United States Catholic Conference (NCCB/ USCC) and other national conferences, religious orders and diocesan organizations, Catholic national newspapers and magazines, and apologists for the Homosexual Collective from 1973 to 1995.

Among the most interesting inclusions in this anthology is “Called to Blessing: A Pastoral Letter on Faith and Homosexuality,” issued by the Working Group of Catholic Gay Pastors, Huissen, the Netherlands in 1989.

The pastoral letter notes that, “With few exceptions, our bishops, both nationally and internationally, appear incapable of speaking liberating words...about homosexuality and gay and lesbian relationships in particular,” and “...the Working Group as a whole and some of its members as individuals are confronted with rejection by bishops.”²⁶¹ Thus, the need to appeal directly to “our brothers and sisters in the Dutch Catholic Church.”²⁶²

The Working Group recalls that in May 1994, the Dutch bishops issued a mandate forbidding Catholic membership in a number of political and social organizations including the Bond for Sexual Reform (later renamed the Netherlands Society for Sexual Reform).²⁶³

Despite the Dutch bishops’ actions, however, “liberation” of all kinds including sexual liberation appeared to be “irrevocable,” says the Working Group, especially since the Second Vatican Council. The idea that “sexuality is intended exclusively for procreation” is passé, it claims, and “this criticism of traditional morality has brought with it a stronger emphasis on personal conscience,” and a “new view of homosexuality.”²⁶⁴

The Working Group points to the publication of *A Person Does Not Have To Be Alone* by the Dutch Council of Churches in 1977 which states that homosexuality is not an illness and that homosexual expressions based on love are just as legitimate as heterosexual ones.²⁶⁵ The Vatican nixed the Council report, but the Dutch bishops were divided on it. No further action was taken on the formulation of a joint statement on homosexuality between the Dutch Council of Churches and the Dutch bishops.²⁶⁶

In opposition to Church doctrine that condemns homosexual acts, the Working Group proclaims the primacy of the homosexual “experience” and the conviction that “homosexual people can give expression to their longings in ways that are good, ways that make them whole, and which affirm them in their faith in God’s love for them and for the world,” and that “homosexual friendships and relationships can be made publicly known and are deserving of all respect there.”²⁶⁷

The Working Group decries the use of Scripture, as in the destruction of Sodom and Gomorrah, as a weapon against homosexual people which has resulted in “cruelty and even bloodshed.”²⁶⁸ However, it notes, there are “gay friendly” passages to be found in Scripture such as “the liberation from slavery in Egypt,” and “the destruction of the bonds of death.”²⁶⁹

Unlike the Catholic Church, the Working Group says it stands ready to see “reality as it is.” It rejects the old tradition of hiding away “scandals” in the Church, especially since this is no longer possible “because the reality of homosexuality, both its pleasant and unpleasant sides, is visible in public life and thought.”²⁷⁰ To suggest that boys and girls “normally” have heterosexual sexual drives or to retain the expression “marital act” for sexual intercourse, the Working group observes, “obscures the facts.”²⁷¹ There are many types of homosexual and heterosexual expressions, it states, including a “permanent relationship, a series of relationships, multiple partners without any permanent commitment or a life of celibacy.”²⁷²

Within “an extensive gay culture” that exists in the West, the Working Group states, “homoerotic themes can be found everywhere in artistic expression ...there are churches which cater to homosexuals, and there are commercial enterprises where much money is spent and earned in connection with homosexuality.”²⁷³ “These range from the press, fashion, health clubs and tourist industry, to prostitution, pornography and sex-tourism,” the Working Group candidly explains.²⁷⁴

The Working Group urges homosexuals to follow the admonition of Saint Paul: “Do not model yourselves on the behavior of the world around you, but let your behavior change, modeled on a new mind. Then you will be able to discern the will of God, and to know what is good, acceptable and perfect.” (Romans 12:2).

But exactly what is the Working Group’s interpretation of putting on a “new

mind?”

It certainly is not abandoning homosexual behavior, for the authors make it very clear that, “sexual abstinence is not *per se*, and for most, not the way there,” and neither does “the way lie for anyone in the denial of one’s sexual desires.”²⁷⁵

Rather, the Working Group speaks in terms of avoiding domination over and misuse of others, avoiding materialism, and eschewing esteem from peers in order to find “the vision of peace in which people are attractive for each other and in which they freely promote each other’s good, both physical and spiritual.”²⁷⁶

Putting on a “new mind,” according to the Working Group, means rejecting “the traditional definition of family, marriage and parent-child models” and “the inevitable connection between sex and procreation.”²⁷⁷ It means rejecting “stereotyped images and roles, especially those based on gender.”²⁷⁸ It means taking an “integrated approach” to sexuality, in which homosexuality “will be considered as one form of sexuality and relationships, alongside others.”²⁷⁹ It means that “gay and lesbian unions be taken seriously in a religious context.”²⁸⁰ It means acceptance of “actively homosexual lay pastors” who are not bound by the same vows of celibacy or chastity that binds homosexual and heterosexual priests and religious.²⁸¹

“Called to Blessing: A Pastoral Letter on Faith and Homosexuality” is signed by six members of the Working Group of Catholic Gay Pastors: Father Prof. Drs Theo Beemer, Drs Cor Hoegen, Drs Jan van Hooydonk, Father Theo Schermer, SJ and Father Jan Schlattmann.²⁸²

Throughout the text of the more than 100 statements found in *Voices of Hope* can be found many themes that are fully consistent with the philosophy and agenda of the Homosexual Collective such as:

- Homosexuals do not choose their sexual orientation and cannot change that orientation.
- Support for civil legislation that bans discrimination on account of sexual orientation in the areas of employment, housing and public accommodations.
- Church support for civil and religious “unions” of homosexual partners.
- The image of homosexuals as “a suffering people,” who require “special parish ministry” because they suffer from “societal rejection” and other “homophobic” prejudices.

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- Support for the inclusion of “gays” in the military.
- Scripture writers were ignorant of contemporary social science findings related to “constitutional or irreversible homosexual orientation” and their condemnations against sodomy were actually directed against abuses of “hospitality, blackmail, prostitution, and especially idolatry,” rather than homosexual acts *per se*.²⁸³
- “Homophobia” is a greater infringement of the norm of Christian morality than is homosexual orientation or activity.
- Any connection between child molestation and homosexuality is the result of unfounded prejudice and “homophobic” fears.²⁸⁴
- Homosexual people have special gifts including spiritual gifts which “can help alleviate the religious impoverishment of society and the Church, an impoverishment that is due largely to the poor imagery for communicating the secret of the Unspeakable.”²⁸⁵

Part Three of *Voices of Hope* is devoted to criticism of the Congregation for the Doctrine of the Faith statement “Some Considerations Concerning the Catholic Response to Legislative Proposals on the Non-Discrimination of Homosexual Persons,” issued in June 1992. An official and revised version of the statement was printed in the Vatican newspaper *L’Osservatore Romano* on July 24, 1992.²⁸⁶

The 1992 Vatican statement reiterates major points of the Congregation for the Doctrine of the Faith’s 1986 *Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons* including condemnation of civil legislation which directly or indirectly serves to legitimize homosexual acts or lifestyle.

The 1992 statement, rejects outright the idea that “sexual orientation” is akin to race, ethnic background, etc., in respect to non-discrimination, and affirms that it is not “unjust discrimination” to consider the issue of sexual orientation in dealing with public policies related to adoption, foster care, the teaching or coaching of children or military recruitment.²⁸⁷ Further, in terms of defending and promoting family life and insuring the common good, the revised 1992 document states that church authorities can neither “endorse nor remain neutral toward adverse legislation even if it grants exceptions to church organizations and institutions.”²⁸⁸ “The church has the responsibility to promote family life and the public morality of the entire civil society on the basis of fundamental moral values, not simply to protect herself from the

application of harmful laws,” the document concludes.²⁸⁹

Obviously, the 1992 statement strikes at the very heart of the basic tenets of the Homosexual Collective, so it is not surprising that New Ways was instrumental in organizing Catholic opposition to the position paper especially among Catholic clergy and religious. In *Voices of Hope*, Gramick and Nugent confide to their readers how this was done.

They note that initially, the Apostolic Nunciature sent the original draft of the June 1992 statement of the Congregation for the Doctrine of the Faith to officials at the National Conference of Catholic Bishops. It was then distributed, without comment or publicity, to all the American bishops on June 25 by the NCCB’s General Secretary, Msgr. Robert Lynch.

With perhaps the exception of the Italian bishops, the low-level, unsigned document was directed principally at the American hierarchy. The author of *Some Considerations* was most likely an American familiar with the Homosexual Movement and its “gay rights” agenda, claim Gramick and Nugent.²⁹⁰

Gramick and Nugent state that the original text of the 1992 document was kept secret from the larger Catholic community. However, New Ways obtained a copy of the document from either a cooperative bishop or a friendly contact inside the NCCB/USCC, and it was released to the Catholic and secular press along with New Ways’ own critical analysis of the Vatican statement on homosexuality and the politics of discrimination.²⁹¹ The fact that New Ways could brag it had access to a copy of the quasi-secret document indicates how well connected it is to the NCCB/USCC. Traditional Catholics, on the other hand, had no such access to the document.

The Vatican’s reaction to the exposé was to reissue a second version of the document with some minor changes on July 24, 1992. Opus Dei Vatican Press Secretary Dr. Joaquin Navarro-Valls issued an accompanying press release that minimized the impact of the document by stating that it was not intended “to pass judgment” on previous bishops’ or state conference actions in the arena of homosexual gay civil rights legislation, and that it was “not intended to be an official and public instruction ...but a background resource offering discreet assistance to those who may be confronted with the task of evaluating draft legislation regarding non-discrimination on the basis of sexual orientation.”²⁹²

Gramick and Nugent said that the reception of the Vatican document was generally *pro forma* by the American hierarchy.

However, Bishops Thomas Gumbleton of Detroit, Walter Sullivan of Richmond, and Charles Buswell of Pueblo, did sign a New Ways protest ad containing 1,621 signatures that appeared in the November 13, 1992 issue of the *National Catholic Reporter*. The ad was timed to coincide with the NCCB's annual meeting in Washington, D.C. A copy of the ad was presented to former NCCB President Bishop James Malone.²⁹³ Cardinal Joseph Bernardin and Archbishops Thomas Murphy and John Quinn subsequently announced that their archdiocesan policies of defending human and civil rights for homosexuals would remain the same.²⁹⁴

Voices of Hope features a multitude of statements in opposition to the 1992 Vatican statement by an assortment of Catholic bishops, Catholic newspapers, members of religious orders and, of course, New Ways.

" " "

New Ways Publications Subvert Catholic Doctrine So here we have it.

Can there be any doubt in the reader's mind that New Ways uses its publications to undermine and subvert the Church's teachings on homosexuality?

Even where the official position of the Church is *stated* (however deficiently), it is clear that the position is not *upheld* by New Ways and its founders, Sister Jeannine Gramick and Father Robert Nugent.

One has to wonder why it took the Maida Commission five years to discover this obvious and simple fact.

Gramick and Nugent Road Show Continues

In March 1990, Gramick and Nugent were back in Oakland, Calif. with another "homophobia" workshop sponsored by the Center for Homophobia Education.²⁹⁵ The workshop was attended by about 40 people including priests, religious brothers, nuns and laity. All information packets handed out to attendees contained copies of New Ways' newsletter, *Bondings*.

Pro-life writer Edward C. Freiling covered the seminar and filed his report with *The Wanderer* on March 22, 1990.²⁹⁶

Freiling said that the object lesson of the workshop was simple to discern — homosexuality is normal and homophobia is sick. "Rather than calling it a 'homophobia workshop,'" Freiling said, "a more accurate description would

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have been ‘desensitizing to and indoctrination for homosexuality.’ ”²⁹⁷ His observation on the personal demeanor of Gramick and Nugent was that the latter was “the less ingratiating member of the team.”²⁹⁸

On the upside, Freiling concluded:

The principal value of the workshop was that it alerted the attendee to the great danger the homosexual movement poses for both potential recruits and traditional values. It provided hard evidence for Randy Engel’s observation in the Feb. 8th issue of *The Wanderer*: “The growing number of homosexual and pedophile priests and brothers and lesbian nuns have formed a fifth column within the Church in the United States.”²⁹⁹

One of Nugent and Gramick’s most controversial gatherings took place the following spring on April 9, 1991 at the Dominican Convent at Sparkhill, N.Y. in the Archdiocese of New York. The one-day workshop on “Homophobia” was sponsored by New Ways and an ad hoc group called the Catholic Coalition of Religious and Priests Ministering to and with Lesbian and Gay Persons.

Among the clerical and religious homosexual activists featured at workshop was Capuchin Father Richard Cardarelli who told his audience that his pro-homosexual activities had led to the removal of his priestly faculties in the Archdiocese of New York. He said he was also banned from visiting his alma mater, a Catholic boys’ high school in Middleton, Conn., after a front-page article in the *Hartford Courant* detailed his life as a homosexual religious.³⁰⁰

In 2001, Father Cardarelli left the Capuchin Order and the Roman Catholic Church altogether. He became a “bishop” of the American Apostolic Catholic Church, an ecumenical community based in Yarmouth, Mass. He eventually left the American Apostolic Church. At last sighting, he was seeking to be incardinated into the Episcopal Diocese of Connecticut.³⁰¹

The female side of the ledger appeared to fare better than their male counterparts.

Sister Judith Whitacre, a self-outed lesbian who also spoke at the Sparkhill conference said she was a nun in good standing with the Sisters of St. Joseph. She told a local reporter covering the conference that “When I hear people say, ‘I don’t care if you’re a lesbian, it’s nobody’s business,’ I feel a call to be invisible,” she told a local reporter covering the event, but “I don’t want to be invisible. ...It’s everybody’s business.”³⁰²

Sister Jeannine Gramick who also spoke at the Sparkhill gathering joined Sister Whitacre in addressing the “pain and suffering” she has met at the hands of the “institutionalized” Church.

In mid-October 1991, Gramick and Nugent brought their “Homophobia in Religion and Society” road show to four Catholic dioceses in the southwest region of Pennsylvania—Pittsburgh, Greensburg, Altoona-Johnstown, and Youngstown (Ohio). The nun and priest came armed with letters of recommendation to the Ordinaries of the dioceses from the following bishops who wanted their names kept secret:

- Bishop Kenneth J. Povish, Diocese of Lansing, Mich.
- Bishop John McRaith, Diocese of Owensboro, Ky.
- Aux. Bishop Thomas Costello, Diocese of Syracuse, N.Y.
- Bishop Francis A. Quinn, Diocese of Sacramento, Calif.
- Bishop Eugene J. Gerber, head of the Wichita Diocese provided a letter of recommendation to Gramick and Nugent in 1990, but it was later withdrawn from circulation.

Opposition to the Gramick and Nugent “homophobia” road show was organized by the U.S. Coalition for Life (USCL) of Export (Pittsburgh), Pa., headed by this writer.

The USCL offensive included a letter writing campaign to Church officials in the four targeted dioceses and to the Holy See, as well as the superiors of the religious orders who were hosting Gramick and Nugent. It was backed up by a saturated media blitz in the secular press.

In a pre-conference interview that made the front page of the *Pittsburgh Press* on October 5, 1991, the unhappy Nugent charged Randy Engel, the Director of the USCL, with having “a classic case of homophobia.”³⁰³ He told the *PP* reporter that “We try to uphold the positive things the church says about gay and lesbian people ...The views of revisionist theologians will be presented along with official church teachings.”³⁰⁴

The first of the four diocesan workshops was scheduled to take place in the Pittsburgh Diocese on October 12, 1991 at St. Mary’s Convent on the Carlow College campus operated by the Sisters of Mercy.

In a letter to the USCL, Sister Sheila Carney, RSM, President of Carlow College, defended the Sisters of Mercy’s sponsorship of Nugent and Gramick, by citing the Vatican’s 1986 *Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons* that condemned

making homosexual persons the object of violent malice in speech or in action.³⁰⁵

Sister Carney stated that the workshop on homophobia attempts to address this kind of attitudinal violence by helping persons recognize the negative consequences of our fears of persons who are in any way different from ourselves. “Our hosting of this program constitutes neither ‘a violation of Vatican directives on homosexuality’ nor a ‘homosexualist scandal at St. Mary’s Convent in Pittsburgh,’ as your memo suggests,” she said. “It is, rather, reflective of our community’s commitment to promote the dignity of all persons.”³⁰⁶

In a statement to the *Pittsburgh Press*, Sister Sally Witt, Director of Communication for the Pittsburgh-based Sisters of Mercy, confirmed that every member of the community was informed about the workshop and no one questioned it. “Randy Engel is the only one who has objected to it,” she said.³⁰⁷

Fr. Ronald Lengwin, spokesman for the Pittsburgh Diocese told a *Wanderer* reporter that Bishop Donald Wuerl was not convinced the workshop would violate Church doctrine. “We have been assured,” said Lengwin, “that the presentation would not be contrary to the teaching of the Church. We live within that level of trust.”³⁰⁸ Lengwin added that Bishop Wuerl could not cancel the program because it was being held on property owned by the Sisters of Mercy and it was not church property.

This is, of course, sheer nonsense. All religious orders remain in a diocese at the good pleasure of the Ordinary of the diocese and it was within Wuerl’s power, had he chosen to exercise it, to tell the Sisters of Mercy to cancel the event or, at the very least, relocate it off campus.

The Sisters of Mercy Motherhouse in Brooklyn reacted against the USCL criticism of Gramick and Nugent with a letter to Randy Engel affirming the event. “How gracious of the Sisters of Mercy to extend hospitality to this group! The Leadership Team of the Brooklyn Regional Community of Sisters of Mercy of the Americas affirms their action and wishes them well.”³⁰⁹

Although the Gramick and Nugent workshop went on as scheduled in Pittsburgh, the attendance was very small, due in part to the controversy created by the USCL.

The next stop for Gramick and Nugent was the Diocese of Greensburg where

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they were scheduled to present an identical workshop on October 14 at the Doran Hall Retreat Center on the Seton Hill College campus operated by the Sisters of Charity.

Sister Mary Ann Winters, Major Superior for the Sisters of Charity defended the presentation. She wrote the USCL that, "I hear your concerns about the workshop, but also know that it is valuable to have opportunities for dialogue and for learning about the experiences of people who are marginated (sic) by our society. Be assured that the dignity of persons will be basic to this workshop."³¹⁰

Bishop Anthony Bosco of the Greensburg Diocese told Engel that he had learned about the Gramick and Nugent workshop at Seton Hill only after the fact, and had he been consulted, he would have strongly disapproved of the seminar. He said that he had expressed his views to the Sisters of Charity.

Nevertheless, when the USCL asked Bishop Bosco to warn Catholics against attending the conference, Vicar General Fr. Roger Statnick, spokesman for the diocese, said the diocese would not attack the program because it did not want to draw attention to it. Statnick did say that the presenters' position "is not the mainline position of the Church, which we would like to be the primary message given there. But we are not going to make any judgment of the presenters in terms of their personal morality or orthodoxy."

In a letter dated October 9, 1991, to the USCL, Bishop Bosco confirmed Fr. Statnick's statement. He said that drawing attention to the seminar would be "counterproductive."³¹¹

As was the case with the Sisters of Mercy-sponsored workshop in Pittsburgh, attendance at the Seton Hill workshop was small, mostly Sisters of Charity nuns, a few priests and laymen and two reporters including this writer.

The third presentation by Gramick and Nugent took place in Canfield, Ohio in the Diocese of Youngstown at the Education Center of the Ursuline nuns. The event was picketed by the Youngstown Friends of Life chapter much to the delight of some of the older Ursuline nuns. The demonstration was organized by Rev. William Witt, whose observations on "the odd couple" have already been noted.

On October 7, 1991, a reporter from the Youngstown newspaper, *The Vindicator* was told by Ursuline Sister Isabel Rudge that despite opposition, the Nugent and Gramick workshop on "homophobia" would go on as

scheduled on October 9. She said she was impressed by the workshop the Maryland group put on several years ago. “The people who are doing the presenting are in good standing in the church and religious community,” said Rudge.³¹²

The Vicar for Pastoral Life and Worship for the Diocese of Youngstown, Rev. Bradford N. Helman, said he had investigated the seminar and found it had good credentials and had received high recommendations from bishops of other dioceses. “They are teaching Catholic morality regarding these sexual issues that are going to be the topic of their workshop,” Helman said. Bishop James W. Malone, former President of the NCCB was unavailable for comment.

In a follow-up story on the “homophobic” workshop at the Ursuline Center, Leon Stennis, religion editor of *The Vindicator*, identified Gramick and Nugent as being associated with the Center for Homophobia Education in Hyattsville, Md.

Sister Gramick explained to Stennis how she came to be involved in a homosexual ministry. In this revised version of her encounter with Dominic Bash, the nun says she became concerned when she met a young man who was disgruntled with the church because he said it had no place for his brother, who was a homosexual.³¹³

The fourth and final workshop was scheduled to take place on October 15, 1991 at the Diocesan Family Life Center of the Altoona-Johnstown Diocese. A week earlier, *The Tribune-Democrat* in Johnstown ran the complete USCL press release opposing the Gramick and Nugent workshop. Diocesan officials were visibly upset about the controversy.

A reporter for the newspaper said that Nugent had told him in a phone conversation that both he and Sister Gramick still retained their church credentials. When pressed for more information, Nugent would only say that his current parish was in northwest Pennsylvania. The reporter did some research on his own and found that both Nugent and Gramick had been ordered by the Vatican in the late 1980s to withdraw from New Ways, and that they were not permitted to work in gay-lesbian ministry.³¹⁴

The article triggered a long series of responses from the Diocese of Altoona-Johnstown beginning with a letter to the USCL from Sr. Marilyn Welch, Director of the Family Life Office, who stated that the decision to permit the

“Homophobia in Religion and Society” workshop was made “after careful thought and discussion.”³¹⁵ “Reviewing several references from other dioceses indicated to us that the presentations provided in other workshops were orthodox in regard to the teachings of the Catholic Church,” she said.³¹⁶ Sr. Welch then quoted from *To Live In Christ Jesus*— that “homosexual persons, like everyone else, should not suffer from prejudice against their basic human rights.” She said the diocese would not cancel the workshop which “we believe supports the basic teachings of the Catholic Church.”³¹⁷

On September 25, 1991, the Rev. Dennis R. Boggs, Secretary to Bishop Joseph V. Adamec, confirmed Sister Welch’s position in a letter to the USCL.³¹⁸

Later, the USCL received a strange letter from Rev. Msgr. George B. Flinn, the Chancellor for the Altoona-Johnstown Diocese, dated October 7, 1991. Msgr. Flinn said that Bishop Adamec had read the USCL documentation against Sr. Gramick and Fr. Nugent and that he (Adamec) “reconfirms his adherence to the official Church teaching with regard to human sexuality.”³¹⁹

The Flinn letter was in turn followed by a lengthy correspondence from the Very Rev. Stanley B. Carson, Vicar General of the diocese who expressed disapproval that the USCL had used *The Tribune-Democrat* to protest the Gramick and Nugent workshop since the newspaper had an anti-Catholic bias. “Your decision to publicly disagree with a diocesan decision will probably be used as fuel to keep the fire of anti-Catholic bias alive and burning,” he said.³²⁰

Rev. Carson said he had received letters of reference from four bishops who “have verified the orthodoxy of the presentations made during the workshops by Sr. Jeannine Gramick and Fr. Robert Nugent.” “We have no information that would lead us to believe that the program ‘Homophobia in Religion and Society,’ violates the intention and letter of Church teaching...” he said. According to Rev. Carson, the diocese did not publicize the workshop “since it was intended for persons in leadership positions (not the general laity).”³²¹ The response from Vatican officials to the USCL protest against the latest in a series of Gramick and Nugent road shows was *pro forma*. A letter dated September 30, 1991 was received by the USCL from the Washington office of the Apostolic Pro-Nuncio signed by Agostino Cardinal Cacciavillan who acknowledged receipt of the USCL documents against Gramick and Nugent

and that they were “duly noted.”³²² A second letter dated November 8, 1991, was received from the Vatican Secretariat of State. It acknowledged the USCL complaint and said that the documents had been “duly noted.” It was signed by Msgr. C. Sepe, Assessor, Secretariat of State First Section General Affairs.³²³

Thus ended the battle between the U.S. Coalition for Life and Sr. Gramick and Fr. Nugent and the four Catholic dioceses in the fall of 1991. The Gramick and Nugent road show rolled on.

“H-O-M-O-P-H-O-B-I-A: Is It Catching?”

The 1992 New Year found Gramick and Nugent in Cajun country. On January 31 they gave a multi-diocesan “Homophobia” workshop in the Catholic Diocese of Houma-Thibodaux.

Dominican Sister Paul Richard, the pastoral associate of St. Bernadette Soubirous Church in Houma and diocesan superintendent of the Office of Religious Education, attended the Nugent and Gramick seminar. The nun later described her transforming experience for readers of the diocesan paper, *The Bayou Catholic*.

In her article, “H-O-M-O-P-H-O-B-I-A: Is It Catching?” Sr. Richard said that most common folk suffer from some form of the dreaded disease “homophobia.” And what is the source of this contagion? “Homophobia is usually based on ignorance ...on succumbing to stereotypes ...the result of some psychologically hidden factors within ourselves which have gone undetected for years!” the nun wrote.³²⁴

The bias against homosexuality and homosexuals, she explained, is evident in such “cliches” as “Homosexuality is a sin, because the Bible says so; homosexuality is a sin because it’s against the natural law of God” or “...homosexuality is a sin because it spreads AIDS.”³²⁵

“As the day progressed,” said Sr. Richard, “I saw slowly developing before me what Sister Jeannine and Father Nugent were trying so desperately to tell us. And we were listening at last! They showed us in their simple, dedicated way that “homophobia” is an unwarranted fear of homosexuality in oneself or in others.”³²⁶

“And how do we detect ‘homophobia’?” she asked. “According to the workshop directors, it can show up in language and tone ...in the reasons and the rhetoric of opposition to gay and lesbian rights ...in the myths we

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continue to accept and circulate about homosexual people ...in some religious teachings on homosexuality which reflect a fundamentalistic interpretation of Scripture ...and it can show up in our silence and neglect of these people in our churches and society,” Sr. Richard said.³²⁷

As for the remedy for “homophobia,” Sister Richard offered two words —“Reaching out.”³²⁸

New Ways held its “Third National Symposium on Lesbian and Gay People and Catholicism: The State of the Question” in Chicago on March 27–29, 1992. Five hundred people attended the event including three members of the American hierarchy, Bishop William Hughes of Covington, Ky., Bishop Kenneth Untener of Saginaw, Mich. and Bishop Thomas Gumbleton, now an auxiliary to Archbishop Maida in Detroit. Of the 91 organizations represented at the conference, 76 were religious congregations of men and women including the Conference for Catholic Lesbians that had been inspired by a lesbian workshop given by Sr. Gramick a decade before.³²⁹

In the summer of 1992, with Nugent and Gramick working behind the political scenes, New Ways launched “Project Civil Rights” as a protest against the recently released Vatican document *Some Considerations Concerning the Catholic Response to Legislative Proposals on the NonDiscrimination of Homosexual Persons*. New Ways charged that the Congregation for the Doctrine of the Faith opposed civil rights for lesbians and gays in the area of teaching, athletic coaching, adoptive parenting and military recruitment.

New Ways prepared a position paper titled “A Time to Speak—Catholics for Lesbian and Gay Civil Rights” that appeared as a paid advertisement in the November 13, 1992 issue of the *National Catholic Reporter*. “A Time to Speak” claimed that homosexuals make excellent coaches, that homosexuals love children, and that gays can serve effectively in the military.

New Ways also circulated petitions to be presented to the American bishops at their annual Washington, D.C. meeting in November 1992. The petitions called for a special pastoral program for sodomites and asked that the topics of homosexuality and “homophobia” be added to the NCCB/USCC agenda for 1993. The always cooperative Archbishop Daniel Pilarczyk, President of the NCCB, instructed Bishop James Malone to receive the signed 13,160 petitions.³³⁰

The year 1993 passed quickly with Gramick and Nugent continuing their

writings and “homophobia” workshops.

One of their workshops took place on May 13 at the Paulist-staffed Pope John XXIII Catholic Center at the University of Tennessee in Knoxville.

During her lecture, Gramick reiterated her claim that the “sin of homophobia” is worse than homogenital activity.³³¹

The Gramick and Nugent road show kept rolling on.

The Reactivation of the Maida Commission

On January 24 1994, to their shock and dismay, Gramick and Nugent, who had just returned from a sabbatical at the Catholic University of Louvain, and their religious superiors, received word that the Maida Commission, which they believed had self-destructed, was ready to begin its formal proceedings—five years and nine months after Archbishop Pio Laghi had appointed the three-member task force.³³²

Incredibly, the Gramick and Nugent Case would drag on for seven more years before a partial resolution of the conflict was reached, bringing the total number of years of “investigation” of the pair to thirteen. During the interim period, Bishop Maida had been installed as the fourth Archbishop of Detroit on June 12, 1990. Like John Cardinal Dearden and Edmund Cardinal Szoka before him, Archbishop Maida took no disciplinary action against Auxiliary Bishop Thomas Gumbleton who was permitted to continue his role as an advisor to New Ways.

The following is a general timetable for proceedings of the reactivated Maida Commission and the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (CICL) and the Congregation for the Doctrine of the Faith (CDF) that eventually assumed control of the case after the Maida Commission had filed its report with Rome in 1995.

Except for some preliminary communication that went on between the Commission and the defendants and their religious superiors from March 1988 to late May 1989, the members of the Commission had only met for one three-day meeting prior to the reactivation of the Commission in January 1994.

For the convenience of the reader, the notes that record the programs and activities of Gramick and Nugent and their supporters from the time the Maida Commission begins its formal inquiry until the Holy See delivers its verdict on Father Nugent and Sister Gramick are set in a different type face.

B

The Maida Commission Timetable and Notes 1994–2001

1994

January 24 — Commission Chairman Maida asks the defendants, Sister Jeannine Gramick and Father Robert Nugent and their religious superiors to a March 18 procedural meeting.

January 26 — Gramick and Nugent submit statement to the Commission containing selected passages from *Building Bridges*.

February 14 — In a letter to Eduardo Cardinal Martinez Somalo, Prefect for the CICL in Rome, the defendants protest the procedures and make-up of the Maida Commission and continue to meet with their superiors.

February 25 — Vatican informs Gramick's immediate superior, Sr. Patricia Flynn, SSND, that the Commission stands as is.

March 15 — General Superior Sr. Patricia Flynn protests the presence of Dr. Janet Smith on the Commission.

March 18 — First meeting in Detroit is held to examine procedures to be used in the investigation. Walter Hurley, a staff member for the Commission is in attendance. Gramick and Nugent and their superiors, Sr. Christine Mulcahy, SSND, and Fr. Portland, SDS, continue to protest the composition of the Commission. Protest is noted and dismissed. The Commission agrees to use *Building Bridges*, written in 1992 by Gramick and Nugent, as the primary document of its investigation along with other materials from New Ways workshops and seminars. Gramick and Nugent affirm that *Building Bridges* is the most representative of their works. They state they were at the hearing under duress. The objection to the proceedings is noted.

March 28 — Sister Christine Mulcahy files a protest against Commission member Dr. Janet Smith on the basis that she lacks "pastoral experience." Protest is noted and dismissed.

April — The month is taken up with providing the defendants' superiors with technical papers related to the hearings. Commission members query Nugent and Gramick on the meaning and implications of statements in *Building Bridges*. All responses are to be made in writing.

May 11 — The Detroit Archdiocese issues a press release on the Maida

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Commission.

May 25 —A second hearing is held in Detroit with Gramick and Nugent in the presence of two of their three advisors.

June 9 — Commission reviews New Ways workshop handouts provided by Nugent and Gramick. It sends additional queries to defendants on the nature of their ministry to homosexuals.

June 24 — Nugent and Gramick respond in writing to questions posed by the Commission.

July 23 —Archbishop Fagiolo on behalf of the Prefect for the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life sends a letter to each defendant containing a copy of the Maida Commission's preliminary findings and recommendations to the Congregation.

July 26 —Third meeting on procedures and substance related to canonical issues is held in Detroit. In addition to their religious provincials, Sr. Christine Mulcahy, SSND and Fr. Dennis Thiessen, SDS, and former Provincial Fr. Paul Portand, the defendants have their advisors present— Bishop John Snyder, Bishop of St. Augustine, Fla., Rev. Bruce Williams, OP, and Dr. James Hanigan, Chairman of the Theology Department, Duquesne University, Pittsburgh.³³³ The advisors will help formulate the defendants' responses to the Commission and the Holy See. Msgr. Leonard Scott, Judicial Vicar, Diocese of Camden, is also present. Bishop John Snyder offers personal testimony on Nugent and Gramick's presentation in his diocese. He states the nun and priest were "positive ... in terms of the doctrinal content, and especially in terms of their sensitivity and awareness of the pastoral needs of gays and lesbians." During the meeting it is agreed that Gramick's name on an ad in the *National Catholic Reporter* for Mary's Pence, the feminist alternative to the Vatican's Peter's Pence collection, would not be a consideration at the hearings.

August 31 —The media are advised that three meetings of the Commission with the defendants have taken place in Detroit. The defense team requests access to all the correspondence received by the Maida Commission. The members of the defense team are informed that only 11 of the 250 responses received by the Commission were written in opposition to Nugent and Gramick. Access to the actual correspondence to the Commission is denied.

October 4 —The Maida Commission's "Report of the Findings of the

Commission Studying the Writings and Ministry of Sister Jeannine Gramick, SSND and Father Robert Nugent, SDS” is made public.³³⁴

The Maida Commission expresses praise for the defendants “courage and zeal” and for the “love and compassion” that Nugent and Gramick have exhibited in their “important and needed ministry.” It finds, however, that some of their views on homosexual behavior as expressed in *Building Bridges* are ambiguous and doctrinally deficient or erroneous.

The Commission states that while Gramick and Nugent were ordered by the Holy See to separate themselves from New Ways Ministry in 1984, they did not do so.

The Commission concludes that while it “clearly recognizes the value of certain aspects of their ministry ... it is obligated to point out the other significant areas that are problematic.”

The complete report of the Maida Commission to the Holy See, that includes the official minutes of the three Detroit meetings, press releases on the Commission, a copy of *Building Bridges*, and the recommendations of the Commission were not made public.

October 11 — Defendants and their U.S. superiors receive copy of Maida Commission Report.

November 9 — Sr. Christine Mulcahy informs Archbishop Maida she is disappointed in the Commission Report.

1995

January 1— Fr. Nugent’s new superior, Father Dennis Thiessen opposes the Commission Report.

Sr. Jeannine Gramick, the Director of the Lesbian/Gay Ministry for the Baltimore Province of the School Sisters of Notre Dame plays yenta to a group of lesbian women religious in the Baltimore-Washington area. The result is the founding of Womanjourney Weavings—a forum newsletter for lesbian religious issued by New Ways Ministry.

January 11— Sr. Christine Mulcahy reiterates her opposition to the Maida Commission Report. She says it made possible misleading inferences. She also complains that Gramick and Nugent’s superiors were not given copies of the Commission’s recommendations to the Holy See, nor were they made privy to the disciplinary action the Commission recommended to the

Congregation for the Doctrine of the Faith.

January 12, 25 — Gramick and Nugent respond to the Maida Commission Report.³³⁵ In a lengthy statement they dispute the overall charge of the Commission that they have not supported the Church's teachings on homosexuality. They claim that they were denied due process and suffered at the hands of prejudicial and insensitive inquisitors. Attached to their response were letters of support for their ministry from 19 American bishops — Bishop Thomas J. Costello (1987), Bishop Francis A. Quinn (1989), Bishop John J. McRaith (1989), Bishop Kenneth J. Povish (1991), Bishop Leroy T. Matthiesen (1992) (1994), Bishop Gerald O'Keefe (1994), Bishop Joseph L. Imesch (1994), Bishop Lawrence L. McNamara (1994), Bishop Charles A. Buswell (1994), Bishop Walter F. Sullivan (1994), Bishop William A. Hughes (1994), Bishop Robert F. Morneau (1994), Bishop Raymond A. Lucker (1994), Bishop Matthew H. Clark (1994), Bishop William Friend (1994), Bishop John S. Cummins (1994), Bishop P. Francis Murphy (1994), Bishop Frank J. Rodimer (1994), and Bishop Peter A. Rosazza (1994).

February 12 — Sr. Patricia Flynn writes to the CICL in Rome in support of Sr. Gramick's ministry and expresses a willingness to be of aid to the Congregation. She is notified by letter that the Congregation has sufficient materials on which to make a sound judgment in the case.

February 22 — Gramick and Nugent respond in writing to the Maida Commission Report and its findings. The response contains their views on the "naturalness" of homosexuality, the nature of homosexual acts, homosexuality as an inborn condition, the role of the social sciences in illuminating new insights into homosexual behavior, and the overwhelming support for Gramick and Nugent and their homosexual ministry by Catholic religious orders and diocesan bishops.

October 4 — *Bishop Thomas Gumbleton, Cardinal Maida's auxiliary, receives New Ways' "Bridge Building Award" for his advocacy of "gay rights" and defense of Dignity and New Ways.*

1996

The Maida Commission Report is received by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (CICL) in late 1995 or early 1996. Because of grave doctrinal questions related to Gramick and Nugent's writings, the CICL turns the case over to the Congregation for the

Doctrine of the Faith. Gramick and Nugent and their superiors do not learn of this change, however, until late 1997.

February 22—The CICL asks Gramick and Nugent to respond in writing to three questions related to: homosexual orientation, heterosexuality v. homosexuality, and moral limitation.

November — Nugent's article "*Reaching Out To Parents of Homosexuals*" appears in *Liguorian* magazine. The author is billed as the coordinator of the Catholic Parents Network. The headquarters for the CPN is listed as 637 Dover Street, Nugent's residence. Nugent is also listed as a consultant for the NCCB Committee that drafted "*Always Our Children*."³³⁶

1997

Nugent and Gramick learn that Rome is reviewing other texts besides *Building Bridges* including their newest book *Voices of Hope* (1995).

March 7–9 — *New Ways* holds its "Fourth National Symposium on The Teaching Church/Teaching the Church" in Pittsburgh, Pa. The conference receives the endorsement of numerous religious orders including the School Sisters of Notre Dame (Baltimore Province), SSND (Chicago Provincial Council, Mankato Provincial Council, and the Wilson, Conn. Provincial Council), the Loretto Community, and Sisters of the Divine Savior (Salvatorian Sisters/North American Province).

April 11–13 — Gramick and Nugent under the auspices of the Catholic Parents Network, conduct a retreat for parents of homosexuals.

May 30 – June 13 — Gramick and Nugent host a Catholic Parents Network retreat in Ronkonkoma, Long Island, NY. The event is promoted in the newsletter of the National Association of Catholic Diocesan Lesbian & Gay Ministries. NACDLGM maintains close relations with the NCCB/USCC.

October 24 — Twenty years after the creation of New Ways Ministry, the Congregation for the Doctrine of the Faith, with the approval of the pope, issues a formal *contestatio* that declares the writings of Gramick and Nugent contain grave errors and represent a clear and present danger to the faithful. In "Erroneous and Dangerous Propositions in the Publications *Building Bridges* and *Voices of Hope*," the Holy See declares that "... the work of the two religious often involves a studied ambiguity regarding a faithful presentation of the truth of the Church teaching on homosexuality and, thus, does a disservice to the Church, to those engaged in the pastoral care of

homosexual persons and to those seeking guidance from the Church. It can never be forgotten that 'only what is true can ultimately be pastoral. The neglect of the Church's position prevents homosexual men and women from receiving the care they need and to which they have a right.' ”³³⁷

December 19 — Cardinal Ratzinger and Archbishop Tarcisio Bertone, Secretary to the CDF meet with General Superiors Patricia Flynn, SSND, and Rev. Karl Hoffman, SDS, in Rome. Ratzinger informs them that the case of Fr. Nugent and Sr. Gramick has been transferred from the CICL to the Congregation for the Doctrine of the Faith because grave doctrinal issues were involved in their writings.

1998

February 5 — Sr. Gramick responds to the CDF *contestatio* of October 24, 1997. She holds that the Catholic Church will ultimately change its position on the intrinsic sinfulness of homosexuality citing the Vatican's 1975 document *Declaration on Certain Questions Concerning Sexual Ethics*, that affirmed four basic tenets favorable to homosexuality: 1) it made a distinction between orientation and act 2) it distinguished between the temporary homosexual and the permanent or constitutional homosexual 3) it supported homosexual rights, dignity and special pastoral care and 4) it attacked unjust discrimination and violence against homosexuals as dual evils.³³⁸

February 6 — Fr. Nugent files his response to the CDF *contestatio* of October 24, 1997. Attached to this document was a letter from Fr. Karl Hoffman stating he believed that Nugent should be free to continue his ministry to homosexuals.³³⁹

February 10 — Sr. Patricia Flynn, Gramick's superior, informs the CDF that she has asked Gramick to correct the errors in her writings on homosexuality. Rev. Karl Hoffman, SDS Superior General in Rome, informs the CDF that Nugent wants to continue his ministry.

February 12 — Sr. Patricia Flynn, requests another meeting with Vatican officials.

February 22 — Sr. Flynn's request is denied.

May 4 — Gramick and Nugent conduct a workshop sponsored by the Catholic Parents Network and Parents and Friends of Lesbians and Gays (PFLAG) for parents of homosexuals and clergy, religious and laymen at the Christ Episcopal Church in Dayton, Ohio. Gramick explains how she and

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Nugent have continued to influence the NCCB/USCC. She tells her audience that the original draft of “Always Our Children” stated that homosexual acts are not sinful if a person prays before engaging in them and reaches the judgment that such acts are not sinful. This sentence was edited out of the final draft, she said, because certain bishops felt that it would not pass through the Administrative Committee of the NCCB.³⁴⁰

May 6, 20 — An Ordinary Session of the Congregation for the Doctrine of the Faith finds Nugent’s and Gramick’s responses to the Congregation unsatisfactory. The Congregation decides that the defendants should sign a “Profession of Faith” in which they declare their interior assent to the teachings of the Catholic Church on homosexuality and to acknowledge *Building Bridges* and *Voices of Hope* contain errors.

“Profession of Faith”

With firm faith I believe that God, in creating human beings as male and female, has created them equal as persons and complementary as male and female. In marriage, they are united by God and become “one flesh” (Gn 2:24), in a union that is by its very nature ordered to the procreation and education of offspring (cf. Gn 1:28) and to the good of the spouses (cf. Gaudium et spes 12, 48– 51; Familiaris consortio 11–15; Mulieris dignitatem 6 –7; Codex Iuris Canonici can 1055; Catechism of the Catholic Church 371– 372).

I firmly accept and hold that every baptized person, “clothed with Christ”(Gal 3:27), is called to live the virtue of chastity according to his particular state of life; married persons are called to live conjugal chastity; all others must practice chastity in the form of continence. Sexual intercourse may take place only within marriage (cf. Persona humana 7, 11–12; Familiaris consortio 11; Catechism of the Catholic Church 2348–2350).

I also firmly accept and hold that homosexual acts are always objectively evil. On the solid foundation of a constant biblical testimony, which presents homosexual acts as acts of grave depravity (cf. Gn 19:1– 29; Lv 18:22, 10:13; Rm 1:24 – 27; I Cor 6:10; 1 Tim 1:10). Tradition has always declared that homosexual acts are intrinsically disordered (cf. Persona humana 8; Homosexualitatis problema 3– 8; Catechism of the Catholic Church 2357, 2396).

I adhere with religious submission of will and intellect to the teaching that

the homosexual inclination, though not in itself a sin, constitutes a tendency towards behavior that is intrinsically evil, and therefore must be considered objectively disordered (homosexualitatis problema 3; Catechism of the Catholic Church 2358).

I also adhere with religious submission of will and intellect to the teaching that, while homosexual persons must be received with respect and protected from all unjust forms of discrimination, no one can claim any right to engage in homosexual behavior (cf. Persona humana 8; Homosexualitatis problema 9–10; Catechism of the Catholic Church 2358).

Moreover, I also adhere with religious submission of will and intellect to the teaching that homosexual persons, by the virtues of self-mastery which lead to inner freedom, by prayer and sacramental grace and other forms of assistance, can advance toward Christian perfection (Homosexualitatis problema 12; Catechism of the Catholic Church 2359).³⁴¹

June 27 — Sr. Rosemary Howarth, the newly installed General Superior of the SSND in Rome, informs Gramick that her response to the *contestatio* is unsatisfactory to the CDF. Gramick refuses to give any assent, whatsoever, to the teaching of the Church on homosexuality.

July 4 — Rev. Karl Hoffman in Rome informs Nugent that his response to the *contestatio* is unsatisfactory to the CDF. Nugent formulates his own version of the “Proclamation of Faith” with elements that are contrary to Church teachings on homosexuality.

July 29 — Gramick files another response to her unsatisfactory *contestatio* with the CDF.

August 6 — Nugent responds from London, England where he is on a sixmonth sabbatical. He writes that he stands by the corrections he made to the CDF’s Profession of Faith. He stated that he had never been charged with public dissent from magisterial teachings. Nugent concludes that he takes full responsibility for any failures in his writings and any harm coming from his actions or writings. He states he accepts the Church’s doctrine contained in *Persona Humana* (1975),

Homosexualitatis problema (1986) and the *Catechism of the Catholic Church* (1994) and the adherence that is due to it.

Fall — In an article titled “Addressing Celibacy Issues with Gay and Lesbian Candidates” in *Horizon*, the Journal of the National Religious Vocation Conference, Nugent attacks the idea that “One size fits all,” when working

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with seminarians who have different backgrounds including different “sexual orientation.” He is critical of a “... highly idealized or over spiritualized celibacy formation program not in touch with the concepts, language and sexual realities of these diverse individuals.”³⁴²

December 22 — Rev. Karl Hoffman, SDS, tells Nugent his clarifications are not acceptable to the CDF. A deadline of two weeks is set by the CDF for Nugent to sign the “Profession of Faith.”

1999

January 25 — Nugent sends a letter to Archbishop Bertone, Secretary of the Congregation for the Doctrine of the Faith in Rome. He states that he will not sign the “Profession of Faith” of the CDF and instead submits an alternative document that is rejected by the CDF. He says he wants the investigation to end and his ministry to homosexuals to continue.

February 11— Gramick and Nugent present a seminar on “Always Our Children” under the auspices of the Catholic Parents Network in Springfield, Ill, at the invitation of homosexual Bishop Daniel Ryan. They also give the same presentation in Palm Beach, Fla. under homosexual Bishop Joseph K. Symons.

May 14 — Pope John Paul II approves of CDF “Notification” on Sr. Gramick and Fr. Nugent and orders it printed.

July 1 — Fr. Nugent and Sr. Gramick are summoned to Rome by their superiors.

July 9 — Archbishop Vincent Fagiolo sends an advance copy of the CDF “Notification” document to the President of the NCCB/USCC.

July 13 — The Vatican releases the 1,700 word statement of the Congregation for the Doctrine of the Faith issued on May 31, 1999 titled “Notification from the Congregation for the Doctrine of the Faith Regarding Sr. Jeannine Gramick, SSND and Father Robert Nugent, SDS” concerning the final disposition of the Gramick and Nugent case.³⁴³ The Vatican rules that Gramick and Nugent are permanently prohibited “from any pastoral work regarding homosexual persons, and [they] are ineligible, for an undisclosed period, for any office respective of religious institutions.” No disciplinary action, however, is taken against the superiors of the School Sisters of Notre Dame and the Salvatorians who knowingly aided and abetted Gramick and Nugent in their homosexual apostolate for more than three

decades.

In a later clarification, Cardinal Ratzinger, Prefect for the CDF states that “the two religious are certainly prohibited from any involvement with workshops, retreats, liturgical celebrations and any other pastoral initiative for homosexual persons or their parents.” On the matter of their writings and publication of books, Ratzinger states that “the canonical norm presently in force, binding on all religious ... must be observed. Finally, with regard to Father Nugent, Ratzinger said that the priest may continue to preach and administer the sacraments, but not for gatherings of homosexual persons.”³⁴⁴ Bishop Joseph A. Fiorenza of the Diocese of Galveston, President of the NCCB, issues a statement on the disciplinary action taken by the Holy See against Sr. Gramick and Fr. Nugent. He declares that the American bishops “share” a commitment to homosexual ministry. Fiorenza said that the Maida Commission did not find their ministry to homosexuals to be without “positive aspects,” and he added, “the teaching of the Church cannot be used to justify bigotry in any form.”³⁴⁵

Adam Cardinal Maida expresses his opinion that the juridical process used for the Maida Commission hearing was fair to the defendants and capably handled. He joined with his fellow Commissioners, Msgr. James Mulligan and Dr. Janet Smith, “in the hope and prayer that Father Nugent and Sister Gramick can find the way to accept the decision of the Congregation for the Doctrine of the Faith.”³⁴⁶

July 14 — Nugent and Gramick, who have just returned from Rome, see the CDF notification copy for the first time. Gramick announces she is taking a one-month leave of absence for a private retreat.

*July 22 — Bishop Walter Sullivan, President of Pax Christi issues press release calling upon NCCB President Joseph Fiorenza and the U.S. Catholic Bishops to appeal the Vatican’s judgment against Sr. Gramick and Fr. Nugent by reason of the fact that the Holy See’s negative assessment of their ministry to homosexuals runs counter to the NCCB Administrative Board’s pastoral “Always Our Children.”*³⁴⁷

July — New Ways organizes a national letter write-in campaign to support Nugent and Gramick against the CDF’s “Notification.”

July 23 — Gramick issues her statement on the CDF judgment. The statement is reprinted and circulated by the Association for the Rights of Catholics in the Church. In the statement, the nun tells her “story” about her

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early meeting of Dominic Bash. She also claims her right to privacy of conscience, and states that she has tried to follow the “common ground” model of the late Cardinal Bernardin. She pleads with unhappy homosexuals and their families not to leave Church.

August 10 — Gramick consults with the General Superior, Provincial, and General Council for the School Sisters of Notre Dame.

September 23 — Gramick thanks the SSND for their support. She states that her religious order evaluated her ministry to homosexuals in 1982 and 1985 and approved of it.³⁴⁸ She claims that the Maida Commission ignored her religious superiors and intruded upon her private beliefs. She also claims that the SSND’s gay and lesbian ministry is in line with the Constitution of School Sisters of Notre Dame. She says that her order fights injustice. She tells the *National Catholic Reporter* that she will not defy the Vatican, but will “work to have [its] decision overturned.”

October 22 — Gramick speaks on her experience with the Vatican and her efforts to overturn the CDF on her ministry to homosexuals at DePaul University in Chicago. She says she not only had support for New Ways from her own religious order but also from the National Conference of Catholic Bishops. She said she attended the convention of the National Association of Catholic Diocesan Lesbian and Gay Ministry just four days earlier. The School Sisters of Notre Dame create the Fund for Lesbian and Gay Ministry within the Baltimore Province.

2000

January 30 — Gramick and Nugent address the San Diego and Los Angeles chapters of Call to Action at the Mother of Good Counsel Church. The event is part of Gramick’s national tour to speak up against the ban by the CDF.

May 23 – 24— Gramick and Nugent are ordered to Rome by the CDF. They are both served with a formal order of silence by their superiors. The original CDF directive of July 14, 1999 was expanded by their religious superiors in Rome to include: speaking or writing about the ban or the ecclesiastical processes that led up to it; speaking or writing on matters related to homosexuality; protesting against the ban or encouraging the faithful to publicly express dissent from the official magisterium; and criticizing the magisterium in any public forum whatsoever concerning homosexuality or related issues.

May 25 — Gramick responds to the silencing penalty with a public statement that opens with the line —“Society hears the pain of battered women...” She says that the Vatican has violated the principles of fair judicial procedure as outlined in the Catholic Church’s document *Justice in the World* (par. 45). “I choose to obey the voice of God within me, and in this instance, the voice of God is saying that I should not collaborate with my own oppression.” Gramick is warned that she could be dismissed from the School Sisters of Notre Dame.

May 26 — SSND Provincial Sr. Joan Burke in Baltimore states that Gramick will follow her conscience.

May 30 — Nugent agrees to accept the decision of the CDF and express his intention to implement it accordingly.

June 16 — Loretto Sister Maureen Fiedler, co-director of the Quixote Center, the parent group of New Ways, urges the superiors of the School Sisters of Notre Dame to stop cooperating with the Vatican.

June 16 — Sr. Joan Burke, SSND in Baltimore states she will oversee the activities of Sr. Gramick. Sr. Rosemary Howarth, General Superior of the SSND in Rome, informs the Holy See that the School Sisters of Notre Dame will continue their ministry to gays and lesbians.

September 16 — Gramick delivers a speech at Haverford College in Philadelphia on “The Place of Silencing in the Teaching of the Church.”

2001

January 5 — Gramick publicly states that as a SSND nun she will not be silenced and that she will ignore the CDF sanctions of July 1999. She states that as of January 5, 2001 she had not as yet received a formal warning by her superiors.³⁴⁹

Nugent says he has signed the “Profession of Faith” and will ride things out. He says “Disciplinary actions and punishments ... die with the pope, and they would have to be reconfirmed by a new administration.” He is currently doing parish and adult education work.

February 3 — Gramick addresses a New Ways Conference at Christ the King Parish in Oakland, Calif. The conference is sponsored by Dignity/San Francisco/San Jose and the local chapter of Call to Action.

February 15 – 25 Gramick hosts a pilgrimage to the Holy Land and Egypt.

May 6 — During PrideFest America, “a weeklong celebration of gay and

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*lesbian culture” held in Philadelphia, Sr. Gramick is given the “Tom Stoddard National Role Model Award” as a tribute to her campaign for civil rights for homosexuals.*³⁵⁰

August — Sr. Jeannine Gramick announces that she has left the School Sisters of Notre Dame and has joined the Sisters of Loretto based in Denver. The transfer spares the SSND from dismissing Gramick from their order. Gramick says her transfer to a new religious community makes the directive on silencing by her former SSND superior no longer valid. Sister Ann Coyle, former President of the Sisters of Loretto states that Gramick’s work fits with the order’s mission of peace and justice. Asked what the Loretto order will do if the Vatican tries again to silence Gramick, Coyle said, “We’ll cross that bridge when we come to it.” The Sisters of Loretto have set up a tax-deductible “Sr. Jeannine Gay Ministry Fund” to help Gramick continue her pro-homosexual activities and New Ways has a campaign to raise funds to permit Gramick to continue her work.

This, dear reader, is about where we came in 32 years ago.

B

Final Thoughts on the Gramick-Nugent Affair

The “Notification” by the Congregation for the Doctrine of the Faith on May 31, 1999 was absolutely correct in its condemnation and silencing of Sister Jeannine Gramick and Father Nugent. The problem is that it was too little and too late. The damage is done and it is both incalculable and, barring a first class miracle, irreparable.

For many religious congregations already teetering on the brink of extinction after the fallout of the Second Vatican Council, the wide-scale homosexual colonization of male religious orders and the diocesan priesthood, and the spread of lesbianism in convents and female religious orders fostered by New Ways and other members of the Homosexual Collective in the Catholic Church has proven to be the final *coup de grâce*.

There are, of course, many lingering questions about the whole affair beginning with the Maida Commission and its utter lack of competent research and investigation into the backgrounds of Gramick and Nugent and their New Ways “apostolate” which the Commission praised in a number of sections in the Report. The Commission Report quotes a number of errors found in Gramick and Nugent’s *Building Bridges*, but it failed to recognize the essential fact that New Ways is a political organization not a religious

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one. The Commission ignored the burning question—To what, and to whom are Sister Gramick and Father Nugent “building bridges?” Why should the Church seek to “build bridges” to the most perverse of all vices and to the Homosexual Collective that is distinguished solely by the promotion and practice of that vice? In short, the Maida Commission Report was an affront to the many faithful Catholics who have been battling against New Ways and its founders for more than 30 years.

The Holy See’s investigation was little better than that of the Maida Commission even though the Congregation for the Doctrine of the Faith reached the correct decision in the end. The formal contestatio “Erroneous and Dangerous Propositions in the Publications *Building Bridges* and *Voices of Hope*,” and the “Notification from the Congregation for the Doctrine of the Faith Regarding Sr. Jeannine Gramick, SSND and Father Robert Nugent, SDS” contain numerous ill-advised concessions to the Homosexual Collective within and without the Church.

There remains, of course, the \$64,000 question as to why only Sr. Gramick and Fr. Nugent were told to make the “Profession of Faith.” After all, from day one, they were egged on and supported by their respective superiors of the School Sisters of Notre Dame and the Salvatorians. They had the active support of at least 19 American bishops and the NCCB/ USCC. Their case was argued before the Maida Commission by wellknown supporters of the Homosexual Collective including the notorious Father Bruce Williams, OP, who teaches at the Angelicum in Rome and has actively supported “gay rights.” Why were these prelates and religious superiors deprived of the honor of also signing the “Profession of Faith”?

In fact, given the current state of the crisis in the universal Church, why are not *ALL* seminarians, clergy and religious at the time of their ordination as well as all bishops, cardinals and laymen in positions of higher education in Catholic universities and colleges required to make the “Profession of Faith?”³⁵¹ Let the signers think of it as a replacement for the “Oath Against Modernism” of Saint Pius X that Pope Paul VI discarded.

No! Better yet—let them take both!

Notes

1 Jeannine Gramick and Robert Nugent, *Homosexuality: Protestant, Catholic & Jewish Issues; A Fishbone Tale* (New York: Haworth Press, 1989), 11.

2 Jeannine Gramick, “From Good Sisters to Prophetic Women,” *Midwives of*

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the Future American Sisters Tell Their Story, Ann Patrick Ware, ed. (Kansas City, Mo.: Leaven Press, 1985), 227.

3 The Congregation of Notre Dame was founded in France by Saint Peter Fourier in 1597. For a history of the School Sisters of Notre Dame see <http://www.newadvent.org/cathen/11130a.htm>.

4 See Donna Steichen, *Ungodly Rage—The Hidden Face of Catholic Feminism* (San Francisco: Ignatius Press, 1992).

5 Ibid., 31, 106–107, 261, 324, 329, 342.

6 For information on the SSND Center for Earth Spirituality and Rural Ministry, Mankato, Minn. see www.ssndmankato.org/ and www.ncrlc.com/religiouscongregationsland.html.

7 Jeannine Gramick and Robert Nugent, *Building Bridges* (Mystic, Conn.: Twenty-Third Publications, 1992), 197.

8 Jeannine Gramick, “Lesbians and the Church: Bridging the Gap,” *Daughters of Sarah*, 1988.

9 Ibid.

10 Ibid.

11 Ibid.

12 Interview with Sister Jeannine Gramick, “To Live with Courage,” Sunday Morning Edition, CBC Radio Interview of June 24, 2001 at radio.cbc.ca/programs/thismorning/sites/people/gramick_010624.html.

13 Biographical data on Dominic Bash was taken from Ralph Cipriano “A spiritual guide for men dying with AIDS,” *Philadelphia Inquirer*, 20 November 1991 reprinted in *Bondings*, 14, no. 1, Fall 1991, p. 2; Ralph Cipriano and Alicia C. Shepard, “Out of Control,” *American Journalism Review*, October 1998, Part I; and personal communication from Jimmy Calnan, Dignity/Philadelphia, March 31, 2001.

14 Gramick and Nugent, *Building Bridges*, 196.

15 Ibid.

16 Ibid., 197.

17 Rueda, 358.

18 Ibid., 354–356.

19 Ibid., 355.

20 Ibid., 353.

21 Father Buckley’s handbill was dated February 10, 1984.

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22 Gramick, *Midwives of the Future*, 234.

23 Quixote Archives at <http://www.quixote.org>.

24 Nolan, *Pastoral Letters*, Vol. IV 1975–1983, p. 182.

25 Rueda, 277.

26 Ibid., 277, 508.

27 Ibid., 400, 417–418.

28 Ibid., 421.

29 Steichen, *Ungodly Rage*, 26.

30 See Jeannine Gramick, “Developing a Lesbian Identity,” Trudy Darty and Sandee Potter, *Women-Identified Women* (Palo Alto, Calif.: Mayfield Publishing Co., 1984). The nature of Nugent and Gramick’s relationship with Dignity/San Diego is clear from the following short letter that was reproduced in the October 1976 Dignity/San Diego chapter newsletter *Hummingbird*:

Dear Walter: Jeannine and I here at the center want to thank you and the group for including us on your mailing list. The *Hummingbird* has always been one of my favorite Dignity chapter publications, and we find it most useful in keeping in touch with Dignity life and spirit on the west coast. There are also several fine articles which I have used in talks, discussions and other educational settings. I am also glad to see that some of the material from the Primer is useful to your group. Some day I’d like to expand the question you recently printed on gay marriage— perhaps an article for another issue of *Hummingbird*! Cordially, (Fr.) Robert Nugent, SDS. Co-director.

31 Gramick and Nugent, *Building Bridges*, 198.

32 Gramick, *Women Identified*.

33 Ibid.

34 Ibid.

35 Rueda, 40.

36 Ibid., 420.

37 Ibid., 217–218.

38 Letter dated July 22, 1999 in support of Gramick by Dominican radicalfeminist Sister Carol Coston.

39 Rueda, 506.

40 Virginia Culver, “Gay Catholic group will go on,” *Denver Post*, 1 August 1999.

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41 Rueda, 506.

42 Ibid.

43 Ibid.

44 Ibid., 505.

45 Likoudis, *Amchurch Comes Out*, 70.

46 Donations ranged from \$310 to \$3 and totaled \$1,825.

47 The Brothers for Christian Community, a free-lance “gay positive” religious order is affiliated with the radical feminist pro-abortion Sisters for Christian Community, a Women-Church Convergence group, with members in the Archdioceses of Chicago and Portland, Ore. and other dioceses around the country. Before joining New Ways, Garcia was President of Dignity/St. Louis and a volunteer for National Organization for Women. See Donna Steichen, “The Quixote Complex,” at <http://www.petersnet.net/browse/2903.htm>.

48 Rueda, 358.

49 Ibid., 360.

50 Ibid.

51 Ibid.

52 Ibid.

53 Adam DeBaugh has worked for the Universal Fellowship of Metropolitan Community Churches for over 22 years, and is currently head of Chi Rho Press, the publishing arm of the UFMCC. He served on the Board of Directors of the Washington *Blade* in the early 1970’s and joined the Board of Emmaus House of Prayer in Washington, D.C. He gives lectures and workshops for male homosexuals and lesbians on all aspects of living the “gay” Christian life. See <http://members.aol.com/AdamDeB/index.html>. 54 Rueda, 273.

55 Ibid., 275.

56 Ibid., 366.

57 Ibid., 366–367.

58 Ibid., 366.

59 Ibid., 289.

60 Ibid.

61 Ibid., 308. See also *Bondings*, Fall 1981.

62 Ibid., 330.

63 Ibid., 358–359.

64 Ibid., 359.

65 Ibid.

66 The address that appeared on CCGCF petitions and ads, P.O. Box 1985, N.Y., N.Y. 10159, was later used by the Center for Homophobia Education.

67 See *CCPA News and Views*, the newsletter of Catholics for Political Action, Gary Potter, editor, Washington, D.C., 3., no. 12., October-November 1983, pp. 1–4. More than 100 bishops were among the 1,340 voting delegates and 1,500 observers at the original Call To Action Conference. John Cardinal Dearden, head of the NCCB Ad Hoc Committee for the American Bicentennial gave the opening address. He called upon Catholics to implement the peace and social justice teachings of Vatican II. Eventually, the NCCB was forced to disassociate itself from CTA. In 1978, CTA formed its own organization in Chicago with local affiliates nation-wide. Nevertheless CTA has continued to play an important role in AmChurch and is supported by a number of liberal bishops.

68 Ibid., CCPA insert on the CCGCR.

69 See Catholic Theological Society of America, *Human Sexuality—New Directions*.

70 Dianna Solis, “Sex and Salvation: Homosexuals’ Status In the Catholic Church Is Divisive Issue in U.S.,” *Wall Street Journal*, 19 February 1987 at <http://www.aidsinfobbs.org/articles/wallstj/87/24>.

71 Ibid.

72 Privately circulated article by Rev. William Witt, “The Odd Couple: A Trojan Horse Show,” 1989.

73 The Congregation for the Institutes of Consecrated Life and Secular Institutes was formerly called the Congregation for Religious.

74 Rueda, 314.

75 See Jeannine Gramick and Pat Furey, *The Vatican and Homosexuality*, (New York: Crossroad, 1988).

76 Gramick and Nugent, *Building Bridges*, 206.

77 Gary Potter, “Keep Up the Pressure,” *CCPA News & Views*, Washington, D.C., Oct.-Nov. 1983, pg. 1. In a phone interview in 2003, Mr. Potter said that Father Nugent never contradicted the charge that he was a homosexual.

78 Gramick and Nugent, *Building Bridges*, 203.

79 Ibid., 204.

80 “Ministry to Homosexuals,” *Intercom*, Dublin, Ireland. Part I, 17, no. 9 (November): 4–25. Part II, 17, no. 10 (December 1987/January 1988): 13–14.

81 Ibid., Part I.

82 Ibid.

83 Ibid.

84 Ibid.

85 Ibid.

86 Ibid.

87 Apostolic Pro-Nuncio Letter of May 9, 1988 announcing the appointment of Bishop Maida to head the Commission. See

http://www.natcath.com/NCR_Online/documents/nuncio.htm. Other documents related to the investigation are available at:

http://www.natcath.com/NCR_Online/documents/gramnuge.htm.

88 Both Flynn and McBride sought to have the Maida Commission enlarged to include at least five members including two members of their own choosing. On May 27, 1989, they presented the Congregation with a list of “gay friendly” candidates including Archbishop Thomas C. Kelly, OP, Archbishop of Louisville and Bishop John F. Kinney, Bishop of Bismarck. The list had been drawn up with the cooperation of Sister Christine Mulcahy, the SSND Provincial Leader of the Baltimore Province, and Father Paul Portland, the SDS Provincial of the North American Province. In the end, the number of commission members remained unchanged. When a vacancy occurred due to the withdrawal of Sister Holland, the Congregation selected Professor Smith to replace her. The SSND and Salvatorian superiors did not learn about Smith’s appointment until 1994. See

http://www.natcath.com/NCR_Online/documents/fagiolo.htm.

89 Letter from Archbishop Vincent Fagiolo of the Congregation for Religious and Secular Institutes to Fr. Nugent and Sr. Gramick regarding the Maida Commission, Rome, July 23, 1988 at

http://www.natcath.com/NCR_Online/documents/fagiolo.htm.

90 Ibid.

91 See http://www.natcath.com/NCR_Online/documents/history.htm.

92 In May 21, 1994 when news of the reactivation of the Maida Commission was made public, Laurett Elsberry submitted a letter to the Commission with documentation on the Sacramento workshop.

93 Frank Morriss, “The Church’s Authorities Must Respond to the Homosexual Offensive,” *Wanderer*, 6 June 1991.

94 See Cardinal Hickey’s letter of October 10, 1989 to the Congregation for the Institutes of Consecrated Life and Apostolic Societies at

http://www.natcath.com/NCR_Online/documents/Hickey1.htm. Cardinal

Hickey's letter to Bishop Maida, also dated October 10, 1989 is available at http://www.natcath.com/NCR_Online/documents/Hickey2.htm. 95 Robert Nugent, ed., *A Challenge to Love—Gay and Lesbian Catholics in the Church* (New York: Crossroad, 1980).

96 Ibid., 5.

97 Ibid., 5–6.

98 Ibid., 16.

99 Ibid., 20.

100 Ibid., 36.

101 Ibid.

102 Ibid., 39.

103 Ibid., 51.

104 Ibid., 67.

105 Ibid., 61.

106 Ibid., 162.

107 Ibid., 70.

108 Ibid., 127.

109 Ibid., 212–213.

110 Ibid., 214.

111 Ibid.

112 Ibid., 202.

113 Ibid.

114 Ibid., 220, 224. At the New Ways Conference held in Pittsburgh, Pa. in March 1997, Fr. Paul Thomas, the archivist for the Archdiocese of Baltimore introduced militant lesbian speaker Virginia Apuzzo. Thomas said that when he first met Apuzzo “she was wearing blue and he was wearing pink, a color he still wears, at a time when she was completely ‘out’ and he was just starting to ‘poke my head through the closet door.’” See Likoudis, *Amchurch Comes Out*, 70.

115 Nugent, *A Challenge to Love*, 225.

116 Ibid., 229.

117 Ibid., 230.

118 Ibid., 225, 223.

119 Nugent, ed., *A Challenge to Love*, 107. Rev. Edward A. Malloy is the President of Notre Dame. In *Homosexuality and the Christian Way of Life* he is on record as favoring “gay rights” and blames the “discrimination” that homosexuals face on the Judeo-Christian tradition. An interesting aside on

Malloy's views on sexuality is found in a Notre Dame alumnus commentary, "Our Lady Weeps: V-Monologues Comes to Notre Dame by Bud Macfarlane of Michigan, Class of 1984 found at

<http://www.catholicity.com/commentary/macfarlane/vmonologues.html>.

Macfarlane says he remembered a conversation he had with Father Malloy when he was an undergraduate before Malloy became President. Malloy told the young man that the Church needed to change its position on "alternative forms of orgasmic behavior." The two men were standing in a men's room next to a urinal. Macfarlane said that President Malloy also defended Notre Dame's showing of the blasphemous movie *The Last Temptation of Christ* in the late 1980s, and in more recent years, the university's production of *The Vagina Monologues*.

120 Ibid., 107.

121 Michael Rose, "Always Our Children: Reasons for Suspicion," *Saint Catherine Review* (January-February 1998). Father Hinds is pastor of St. Patrick Church in Maysville, Ky.

122 Nugent, ed., *A Challenge to Love*, 268–269.

123 Ibid., 270.

124 Ibid., 274.

125 Ibid., 274.

126 See Rueda, *The Homosexual Network* for an excellent discussion of Communication Ministry, Inc. Appendix IV of *The Homosexual Network* contains a number of back issues of *Communication*, many containing announcements for New Ways lesbian religious retreats and Dignity events. One priest said he felt committed to the ministry of "sexual justice." For additional information on CMI see the Spring/Summer 2000 issue of RCF's periodic newsletter, *Ad Majorem Dei Gloriam*.

127 Nugent, ed., *A Challenge to Love*, 275–276.

128 Jeannine Gramick, ed., *Homosexuality and the Catholic Church* (New York: Crossroad, 1980).

129 Ibid., 9.

130 Ibid., 60.

131 Ibid., 63.

132 Ibid., 68.

133 Ibid., 70.

134 Ibid., 71.

135 Ibid., 89.

- 136 Ibid., 90.
- 137 Ibid., 100–101.
- 138 Ibid., 108.
- 139 Ibid., 96.
- 140 Ibid., 97.
- 141 Ibid., 122.
- 142 Ibid.
- 143 Ibid., 125–127.
- 144 Ibid., 162.
- 145 Ibid., 164.
- 146 John Gallagher, ed., *Homosexuality and the Magisterium Documents from the Vatican and the U.S. Bishops 1975–1985* (Mt. Rainier, Md.: New Ways Ministry, 1986).
- 147 Ibid., 2.
- 148 Ibid.
- 149 Ibid., 46.
- 150 Ibid.
- 151 Ibid.
- 152 Ibid., 50.
- 153 Ibid., 53.
- 154 Ibid., 70.
- 155 Ibid.
- 156 Ibid., 70–71.
- 157 Ibid., 72.
- 158 Ibid., 74.
- 159 Ibid., 74–75.
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- 161 Jeannine Gramick and Pat Furey, eds., *The Vatican and Homosexuality* (New York: Crossroad, 1988).
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THE HOMOSEXUAL COLLECTIVE

| **The Leonine Prayers** Instituted by Pope Leo XIII in 1884

Hail Mary (3 times) Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women and blessed is the Fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

The Hail, Holy Queen (Salve Regina)

Hail, Holy Queen, Mother of mercy,
our sweetness, and our hope!

To thee do we cry, poor banished children of Eve.

To thee do we send up our sighs, mourning and
weeping in this valley of tears.

Turn then, most gracious advocate, thine eyes of
mercy toward us.

And after this exile, show us the blessed
Fruit of thy womb, Jesus.

O clement! O loving! O sweet Virgin Mary!

V. Pray for us, O holy Mother of God

R. That we may be worthy of the promises of Christ.

Let us pray. O God, our refuge and our strength, look down in mercy upon Thy people who cry to Thee, and by the intercession of the glorious and immaculate Virgin Mary, Mother of God, of Saint Joseph her spouse, of Thy blessed Apostles Peter and Paul, and of all the Saints, in mercy and goodness hear our prayers we pour forth for the conversion of sinners, and for the liberty and exultation of our holy Mother the Church.

Through the same Christ our Lord. Amen.

Saint Michael the Archangel, defend us in battle;
be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou,

Prince of the heavenly host, by the power of God,
thrust down to hell Satan and all wicked spirits,
who wander through the world seeking the ruin of souls.

R. Amen

V. Most Sacred Heart of Jesus,

R. Have mercy upon us. (3 times)

PRAYERS

! **The Prayers of Fatima**

O my Jesus, forgive us. Deliver us from the fire of hell. Lead all souls to Heaven, especially those in most need of Your Mercy.

O Jesus, it is for Your Love, for the conversion of sinners, and in reparation for the sins committed against the Immaculate Heart of Mary.

My God, I believe, I adore, I hope and I love Thee! I ask forgiveness for those who do not believe, do not adore, do not hope and do not love Thee!

Most Holy Trinity, Father, Son, Holy Ghost

I adore Thee profoundly and offer Thee the most Precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges, and indifferences by which He is offended.

And through the infinite merits of His Most Sacred Heart and of the Immaculate Heart of Mary, I beg of Thee the conversion of poor sinners.

! **Prayer for Priestly Vocations**

O God, we earnestly beseech Thee to bless Thy Church with many vocations to the Holy priesthood: **men** who will serve Thee with their whole strength and gladly spend their lives for Thy Church, and to make Thee known and loved. Amen.

Mary, Mother of priests, obtain for us many holy priests.



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About the Author

Randy Engel, one of the nation's top investigative reporters, began her journalistic career shortly after her graduation from the University of New York at Cortland in 1961. A specialist in Vietnamese history and folklore, she became the editor of *The Vietnam Journal*, the official publication of the Vietnam Refugee and Information Services (VRIS), a national relief program for South Vietnamese war refugees and orphans based in Dayton, Ohio. She recorded for the Voice of America and Radio Saigon. In 1970, she received the Distinguished Service Medal for "exceptional and meritorious service to Vietnam."

In the mid-1960s, in addition to her writings and relief work on behalf of the VRIS, Randy Engel developed an intense interest in pro-life issues including population control, abortion and eugenics, putting her on the ground floor of the emerging Pro-Life Movement. In 1972, she founded the U.S. Coalition for Life in Pittsburgh, Pennsylvania, an international pro-life research and investigative agency. The USCL *Pro-Life Reporter's* four-year study on the eugenic policies and programs of the March of Dimes titled "Who Will Defend Michael?" quickly put the USCL on the map as the finest pro-life research agency in the U.S., and led to the establishment of a pro-life alternative to the March of Dimes, the International Foundation for Genetic Research, popularly known as the Michael Fund in 1978.

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Her investigative findings documenting the rise of the federal government's anti-life programs at home and abroad served as the basis for her testimony before Congressional hearings in the U.S. House of Representatives and the U.S. Senate. Randy Engel's groundbreaking investigative findings related to the United States Agency for International Development's abortion and sterilization programs in Latin and South America, Asia and Africa were instrumental in bringing about major pro-life changes in USAID's foreign assistance programs.

Many of her original research publications for the USCL including "A March of Dimes Primer—the A-Z of Eugenic Abortion," and "The Pathfinder Fund—A Study of US/AID Anti-Life Funding" have become pro-life classics and continue to enjoy wide circulation.

In 1995, the veteran pro-life researcher exposed the long-standing eugenic abortion record of Dr. Henry Foster, President Bill Clinton's nominee for U.S. Surgeon General, resulting in the Senate's failure to approve the nomination.

Sex Education—The Final Plague, Randy Engel's first full-length book on the sexual conditioning of Catholic school children, was published by Human Life International (Baltimore, MD) in 1989 and later by Tan Publishers (Charlotte, NC). Her second book, *The McHugh Chronicles* was published in 1997, while she continued to conduct research and interviews for *The Rite of Sodomy*.

Over the last forty-five years, Randy Engel's articles have appeared in numerous Catholic publications including *Liguorian Magazine*, *Our Sunday Visitor*, *The Wanderer*, *Catholic Family News* and *Homiletic and Pastoral Review*. She has received numerous awards for excellence in investigative journalism including the prestigious Linacre Quarterly Award for Distinguished Writing by the Catholic Medical Association.

Meticulous documentation and references and easy readability are the hallmarks of Randy Engel's investigative writings, and *The Rite of Sodomy—Homosexuality and the Roman Catholic Church* is no exception to the rule. This work, now available in serial format, reads like a top-flight mystery thriller—except that it is not fiction—it is true.

A native New Yorker, Randy Engel resides in Pittsburgh, Pennsylvania, where she continues to write and lecture on traditional Catholic themes. For a

listing of her current articles and books including “Sisters in Rebellion,” and “Pope John Paul II’s Theology of the Body—A study in Modernism” go to www.newengelpublishing.com

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